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THE
CHRISTIAN'S GUIDE

AND
GUARDIAN:

COMPRISING
A CLEAR, FULL AND LUMINOUS EXHIBITION
OF THE
ESSENTIAL DOCTRINES AND PRECEPTS
OF THE
CHRISTIAN RELIGION:

AND MORE ESPECIALLY ADAPTED TO AID THE SINCERE
INQUIRER, OBVIATE OBJECTIONS AND CONFIRM
AND ENCOURAGE THE BELIEVER THROUGH
ALL THE VARIED SCENES, TRIALS AND
DIFFICULTIES OF HIS PERIOD OF
PROBATION FOR ETERNITY.

BY WILLIAM SANDERS.

"Come now, and let us reason together, saith the Lord."
Isaiah i. 18.

"Search the Scriptures." John v. 39.

"Thy word is a lamp unto my feet, and a light unto my
path." Psalm cxix. 105.

CARLISLE:

GEO. FLEMING, PRINTER.

1833.



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It would appear to be a universal dictate of *reason*, that there are *some things*, which, from their natural and general adaptation to human wants and woes of various kinds, should, therefore, be *universally known*. And what is said of *one thing*, in *any general bearing*, might, doubtless, be said with equal propriety of *any other thing*, in regard to the purpose for which it is apparently designed: namely—that this or that thing, or whatever it may be—is a *proper supply* for a *certain want*, or specifick for a spreading disease, or *means* adapted to the attainment of some important *end*. And who would not recommend it—apply it, or endeavor to enforce its adoption?

And if so, with regard to the *present life*;—*how much more so*, with regard to the *life to come*? And if we should appeal to the *Christian*—whether the *Christian religion* is not, in *his* estimation, a sure and efficacious remedy, for every spiritual want and woe, would *he* not reply in the affirmative? And should he not second every *well-directed* effort to propagate it—*where it is not known*—to inculcate

it—*where it is known*—and to recommend it by precept and example, by all the means with which he is favored—as an instrument in the hands of the Lord—to all with whom he has intercourse? And is it not evident, that even in this highly favored country, there is “much land to be possessed”—much to engage the head, and the heart, and the hands of every Christian—much moral and spiritual darkness of the most painful and appalling character. And are we not compelled to exclaim,

“Dark, dark, dark, I still must say,
Amidst the blaze of gospel day?”

And hence it would appear, that a work of an unexceptionable character, containing the essentials of the Christian religion, and embracing as much as possible in a small compass, and alike adapted to Christians of different evangelical denominations, and as guarded as possible, in all its general heads and details, would be likely to commend itself to the Christian world! and to commend itself, as adapted to promote the spiritual and eternal welfare of the HUMAN FAMILY! It is, however, the design and determination of the author, to endeavor, by this means, the legitimate application of the awfully responsible power of the press, to present to the reader, a correct view of the GROUND, WHICH IS COMMON TO ALL EVANGELICAL CHRISTIANS!

It may not be improper for him to add, that he has studied this unutterably important subject, for many years, with the utmost intensity; that his residence, at different times, in different sections of the Union, and with Christians of different denominations, has afforded him ample opportunities of becoming acquainted, most familiarly, with their respective peculiarities; and that he has repeatedly and most solemnly enjoined upon himself, by all means, at all times, and in all places—to inculcate concord, mutual forbearance, a zeal according to knowledge, and, in a word: “the unity of the Spirit in the bonds of peace.” And he can and does appeal to all with whom he is acquainted, and more especially to those with whom he has resided, whether they cannot bear witness to the truth of this most solemn affirmation?

That a work intended for various classes of readers, should be distinguished for its plainness and simplicity, and general style of adaptation, is universally acknowledged: and that it should not be *more critical* than is strictly necessary for *elucidation*, appears to be no less obvious. How far the writer has succeeded in these respects, he leaves to the public to decide. It has been his endeavor, as far as possible, to meet the wants, and views, and wishes of the generality of readers. He has also endeavored to render the work as *interesting as*

possible, to deeply imbue it with the language of the sacred scriptures, and to interweave experimental and practical remarks and inferences, and appeals to the heart and life of the reader, in a greater or less degree, with all the intellectual, doctrinal and preceptive divisions of the work. This course, he has presumed, would be most acceptable to the far greater proportion of his readers, whose daily avocations, and comparatively little time for reading, dispose them to prefer a book which comprises a considerable variety in a small compass.

With regard to the learned and critical reader, whose means and opportunities for mental, and moral, and scriptural instruction and improvement are ample, he does not presume to dictate—he is willing to sit at his feet for information. He has only to add, that if some parts of the work should appear to the reader to be *redundant*, and others *defective*, his only apology is, the great difficulty of duly adjusting a variety of parts, in so small a space, to each other. With this brief exposition, he presents the work to the candid and impartial consideration of the reader.

W. SANDERS.

P. S.—It would appear, that there are *many things* in a *directory* for a Christian, that would,

under the divine blessing, prove to be a *guide* to all who *would become Christians!* And this is one of the most important objects of this work. With regard to the peculiar experience of a Christian, in the all comprehensive import of the expression, it will not be expected, that this little work should comprise much in detail.

W. S.



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INTRODUCTION. *

IN this eventful era of the world—an era productive of great and rapid changes, inventions and improvements, in which “many run to and fro, and knowledge is increased;” in such an era, it must be obvious, that no important step should be taken, without the greatest circumspection; and as, among the multiplicity of objects presented to the public consideration, books, in their multifarious forms, and almost endless variety, and in great profusion, are continually teeming from the press; it is certainly most reasonable, and what prudence demands and requires, to *pause* at the *threshold* of whatever *is new* and *claims special attention*. What are its claims? Does it, indeed, deserve and require spe-

* The reader is referred to appendix A and B, as illustrative of the *general principles laid down*; and which should, therefore, be read in connexion with the introduction. He is also particularly requested to view the work, as much as possible, in the *due connexion* of its parts. This request is induced by the writer, from a regard to, and frequent review of the *complex character* of the work.

See also, “the one point,” appendix C.

cial attention? "The world is," proverbially speaking, "full of books." How important, then, to make a good selection! To throw away *money* which might be *well appropriated*, is highly culpable; but to throw away or misemploy *TIME*—which is "ALL PRICE BEYOND"—is *more than culpable*, in the *absolute sense of the expression*—IT WANTS A NAME!

What, then, is the character of the work, now, for the first time, presented to the *public tribunal*? It is not, doubtless, the province of the author, to *say more* than he has already advanced, as an anticipated reply to this important question: and to *say less* might be justly deemed unsatisfactory. But if it were necessary or proper, (and he leaves it to the public to decide,) to say *anything more*, he would then say, that he would "not write one line, which, dying, he could wish to blot." He proceeds, therefore, to unfold to the reader, the order and outlines of his subject.

That there ARE FIXED AND IMMUTABLE PRINCIPLES, alike adapted to the private, social and public relations of families, neighborhoods and nations, to the HUMAN FAMILY, should not admit of doubt for a moment. Our all-wise and beneficent Creator "has not left himself without witness;" has not been unmindful, is not and cannot be unmindful of

whatever relates to the temporal, spiritual and eternal welfare of his creatures. The relation implies so much: Creator—creatures. “For in him we live, and move, and have our being.” It follows, therefore, that there is adequate provision for all the legitimate wants, for whatever is necessary and proper, for the mental and moral character and capacity of every human being. Here, then, we have A FIRM FOUNDATION! And by a parity of reason, whatever is not built upon this foundation is delusive, false or self-deceptive, and may be aptly compared to the “house built upon the sand,” and the materials to “wood, hay and stubble.” But it may be asked, “how can you prove that there are fixed and immutable principles?” We would answer this question by another, “how do you know that it is light when the sun shines upon you? Or, how do you know that it is dark when you cannot see ANY OBJECT? Is not either SELF-EVIDENT? and does not that, whatever it may be, which is SELF-EVIDENT, necessarily imply A FIXED and IMMUTABLE PRINCIPLE? and the entire routine of self-evident truths, necessarily imply fixed and immutable principles? This is evidently incontrovertable. And does it not follow, that to diverge from this position—to go beyond this boundary, is to go, at once, to a certain degree at least, into the regions of scept-

icism? There does not appear to be any alternative.

Hence, we infer that NO DEFINITION can make a self-evident principle MORE OBVIOUS THAN IT IS ALREADY! It may or may not be defined, in either case it is the same, INCONTROVERTIBLE! And it is no less evident, that our not being able to comprehend the nature, essence and property of light, or whatever is implied or involved in any other self-evident principle, should not be considered as a reason, (as it would certainly be contrary to reason,) for not believing it. And upon this ground we proceed in ALL THE DEPARTMENTS OF SCIENCE! Should we not, therefore, proceed upon the SAME GROUND, bearing in mind the natural and necessary difference between different things; where subjects of the highest order are presented to our consideration. "Come now, and let us reason together, saith the Lord." And it would appear, that it is no less important, as it has been often and justly remarked, that we should be careful to distinguish between what is BEYOND OUR REASON, and what is CONTRARY TO OUR REASON! Our ALL-WISE Creator does not require us to make an UNWISE CHOICE.*

The "God of TRUTH" does not, cannot require

* See appendix A.

us to believe **A LIE**. And if we do not believe from the light of evidence and conviction, how can we be influenced as rational creatures? A different or opposite course would be irrational in every point of view and in every sense of the expression. Hence we infer, that there is the **SAME REASON** for our assent to subjects of the highest order, not implying anything **CONTRARY TO OUR REASON**, that there is for our assent to the principles of any science which we cannot comprehend, but which is attested by facts which we cannot *reasonably deny*, when the evidence for the same, in kind and degree, is *alike unexceptionable*.

Having taken what appears to us to be a clear and satisfactory view of what we conceive we have reasonably termed **FIXED AND IMMUTABLE PRINCIPLES**; we shall proceed, without further delay, to consider the greatest of all subjects that can be presented to the human mind—**THE CHRISTIAN RELIGION!**

This all-important subject, we shall endeavor to view in the two-fold light of reason and revelation, in humble and prayerful dependence upon the “Father of lights, with whom is no variableness, neither shadow of turning.” Religion is termed, in the sacred volume, *our reasonable service*; and, therefore, the Author of our holy religion re-

quires a *reasonable belief*. And if we do not *thus believe*, “surely we shall not be *established!*” But what are we required to believe? We return to the principles we have laid down, and reply, that we are not required to believe any thing CONTRARY TO OUR REASON! But the question again recurs, or we are *led to inquire*: “what, *then*, are we *required to believe?*” We *now reply*, having as we trust, prepared the way, that we are *to believe*—that we are *required to believe* the revelation of God to us, because it was confirmed and attested by signs and miracles, and the fulfilment of prophecies—by internal and external evidences—by evidences more varied and numerous than the evidences of the genuineness and authenticity of any ancient or modern history—by evidences furnished by both sacred and profane writers, and by friends and enemies! And can we resist such an over-whelming torrent—such an array of evidences—from so many sources—all founded upon those principles which are adapted to our rational comprehension, and capacity for forming a judgment upon the subject presented to our consideration? If so, surely we should not believe, though one were to rise from the dead!

But it is not our intention, in this place, nor does it comport with the limits of a work, which is intended, in so many divisions—to be *multum in parvo*

—to go beyond the principles and outlines of a *brief, but necessary introduction to our subject.** To exhibit CORRECT PRINCIPLES, and lay a FIRM FOUNDATION, should be, and doubtless will be the aim of every “wise master-builder.” The best way—the only proper way to the heart, is, most assuredly, through the AVENUE OF THE UNDERSTANDING! †

* See chapter 5th.

† To those of our readers who may not have more than very briefly studied the evidences of the Christian religion, we would earnestly recommend Dr. Chalmers’ *Astronomical Discourses*, and the article “Christianity,” by the same author, in the “*New Edinburgh Encyclopedia*,” “*Evidences of the Christian Religion*,” by Dr. Alexander, and Bishop McIlvaine’s lectures on the same subject.

PREFATORY REMARKS.

1st. The nature and character of the "Christian's Guide and Guardian," will be more and more clearly developed in the *due* prosecution of the subject.

2d. In *this* age of the world, it would appear, that *something more is wanting* than what is *implied* in any treatise upon the *peculiar exercises of a Christian!* An active Christian has much to meet—to hear—to conflict with—from WITHOUT—FROM VARIOUS SOURCES! For all of which he should be prepared—should be furnished, from a knowledge of the world—from the armory of reason—from the rich and inexhaustable treasury of revelation! This is, emphatically, THE AGE OF ACTION!—not of QUIESCENCE! Every Christian has *something* to do—has *much to do!* But he need not go from one extreme to another! He need not neglect the closet—the Holy Bible—the family altar! because he must be actively and perseveringly engaged in every good word and work.

3d. In the connexion of sentences, paragraphs, &c. it has been deemed prudential to exchange one word for another, or the *present tense* for the *past*

&c. without violating the sense, as a means of adaptation to that numerous class of readers who have not enjoyed early advantages, and whose means for improvement are comparatively circumscribed.

4th. As some parts are more argumentative and critical than others, that all may have "their portion of meat in due season;" so the humble Christian and sincere penitent, are *more particularly directed* to the 1st, 2d, 4th, 8th and following chapters, which are chiefly of an experimental and practical character. It is hoped, however, that the whole may be perused to advantage by every class of readers.

Carlisle, August 16th, 1833.

THE
CHRISTIAN'S
GUIDE AND GUARDIAN.

CHAPTER I.

THE CHRISTIAN'S GUIDE.

“Who will show us any good?” is the language of “*many*.” “Lord, lift thou up the light of thy countenance upon us,” is the language of *comparatively few*. A most lamentable fact! So many throng the downward road—so many “follow the multitude to do evil”—so many are eagerly pursuing ideal pleasures, misnamed honors, and riches that perish in the using!

“Thus airy pleasure dances in our eyes,
And paints false images in fair disguise!
To allure our souls, till, just within its arms,—
The pleasure flies, and all its painted charms!—
Flees quick away from the pursuing sight—
Till lost in shades, and mingled with the night.”
But who is the *Christian's Guide*? To whom

shall the Christian look—in *all things*—at *all times*—in *all places*—whether *young*, or *middle-aged*, or in the *declivity of life*? To whom shall he look? To the “God and Father of our Lord Jesus Christ”—to his “Heavenly Father”—to whom he comes as “to a faithful Creator,” preserver, promiser and *giver of all good!* And what is his language? “I will look to the Lord—to the God of my salvation. My God will hear me.” Thou art “my Lord and my God”—“the guide of my youth”—“the lifter up of my head”—“the strength of my heart, and my portion forever!”

And what is the *response*? “The Lord’s portion is his people.” How “happy,” then, “are the people who are in such a case;” yea, how “happy are the people, whose God is the Lord!” And the Christian may, indeed, encourage himself in the Lord his God.

“Then let my soul march boldly on—
Press forward to the heavenly gate!”

“Press forward,” and not, like Lot’s wife, look behind!—press forward—“press towards the mark, for the prize of his high calling, of God in Christ Jesus.”

But a very important question is now presented for our consideration: How will the Lord GUIDE THE CHRISTIAN?

“How shall a young immortal learn—
This great—this infinite concern—
Who my Almighty maker is,
And what THE WAY this God to please?”

And here we are not left to *conjecture*: the Lord will guide his people, by his HOLY SPIRIT: the Spirit of *truth* will guide then into *all truth*. “Thou shalt guide me with thy counsel,” is the language of one who was himself *divinely taught*; and he, therefore, prayed for instruction: “Cause me to know the way wherein I should walk; for I lift up my soul unto thee.” And the Lord did cause him to know the way in which he should walk. His word became a lamp unto his feet, and a light unto his path.” So, therefore, should every Christian pray—pray for the *teaching* of the Holy Spirit—pray, in the language of the Psalmist, “Open thou mine eyes, that I may behold wondrous things out of thy law.” And “the law of the Lord”—the revelation of God to man—“is perfect—converting the soul: the testimony of the Lord is sure, making wise the simple.” Hence the Psalmist loved the law of the Lord: “O how I love thy law!—it is my meditation all the day.” And he could testify: “Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation.” Hence

Christian's are referred "to the law and to the testimony;" for "if they," if their teachers, "speak not according to that word, it is because there is no light in them." For "the entrance of thy words," says the Psalmist, "giveth light; it giveth understanding to the simple."

"The Spirit breaths upon the word,
And brings the truth to sight:—
Precepts and promises afford
A sanctifying light."

How different from *all other teaching!* Hence the language of the beloved apostle, addressed to the primitive Christians: "ye have an unction from the Holy One, and ye know all things." They knew all things that it was necessary for them to know.* And again: "the anointing which ye have received of him, abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him." Here, then, we have, beyond the possibility of a truly rational or scriptural doubt, A SURE, SAFE, UNERRING GUIDE.

Christian!—*will you not—do you not* daily read the sacred scriptures, in humble and prayerful dependance upon DIVINE TEACHING? Oh! will you

* See the introduction.

not pray: "Teach me to DO THY WILL; for thou art my God: thy Spirit is good; lead me into the land of uprightness?" And can you say with the poet:

"When quiet in my house I sit,
Thy book be my companion still:
My joy, thy sayings to repeat,
Talk o'er the records of thy will:
And search the oracles divine,—
Till *ev'ry* heart-felt word be mine?"

If so, thou shalt experience, and *continue* to experience, (dost thou not experience?) the fulfilment of the Divine promise, "if any man will do my will, he shall know of the doctrine"—shall "know the truth"—the whole truth "as it is in Jesus." "He is the Lord thy God, who *teacheth thee to profit*—who leadeth thee by the way which thou shouldest go—leadeth thee into green pastures, and beside the still waters of comfort." And dost thou not perceive the intimate connection between a knowledge of "the truth which is according to godliness," which must be received in the light and love of it, and must be believed with all the heart; dost thou not perceive the intimate connection between this all-important truth, and the declaration of the Lord Jesus, "he that loveth me keepeth my commandments," and "if ye love me"—profess to believe in me—to love me—"keep my commandments." And wilt thou not, then, look to him—look to him *con-*

tinually for the light of life—of spiritual, divine and eternal life? And is it not the language of thy heart:

“Guide me, O thou great Jehovah,
Pilgrim through this barren land?”

And wilt thou not *receive* with the *most ardent gratitude*:

“The sacred treasures of his grace,
Transmitted through his word!”

This is the “*more sure word of prophecy*, whereunto ye *do well to take heed*, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” To this inestimable treasury, this sacred repository of the will and word of God, you are always referred. Look at the highly favored apostles of your Lord and Master, Peter, James and John, look at them while standing on the holy mount—while beholding the manifestation of his glory—while hearing the voice from heaven proclaim: “this is my beloved Son, in whom I am well pleased.” And to what does the inspired writer direct our attention? He had not followed cunningly devised fables; he was an eye-witness of the majesty of the Lord Jesus, when he “received from God the Father, honor and glory;” and he heard the voice that came to him from the “*excellent glory*.” he was both an eye and ear-witness.

But to what does he direct our attention? After all that he had heard and seen, he turned to the *divine word*, and directs our attention *to it*, as the *more sure* word of prophecy, to which we *do well to take heed*. Let us, then, *follow his direction, believing* that “whatsoever things were written aforetime,” by holy men, inspired by God, “were written for our learning, that we, through patience and comfort of the scriptures, might have hope.” For “all scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”

CHAPTER II.

THE CHRISTIAN'S GUARDIAN.

“Behold! he that keepeth Israel shall neither slumber nor sleep.” Ps. 121, 4.

“I am with thee to deliver thee, saith the Lord.” Jer. 1, 19.

“Alas, what hourly dangers rise!
What snares beset my way!
To heaven, O, let me lift my eyes,
And hourly watch and pray.”

In our progress through this world, we unquestionably need *a guide*, who is *able to guard!* The smiling infant, when danger approaches, unconsciously turns to its nurse or parent. In imminent danger of *any kind*, the *weak* look to the *strong* for protection. The richly freighted merchant-man, in time of war, keeps near to a *national convoy!* And the most heaven-daring sinner, when tempest-tossed upon the ocean, or in danger of falling from a precipice, and of being suddenly precipitated into the eternal world—turns pale, and all his courage fails him! He *knows*—he *feels* that it is an *awful thing* for him **TO DIE!**

“Death! ’tis a melancholy day—
 To those that have no God,
 When the poor soul is forced away—
 To seek her last abode.”

But to whom will HE then look for PROTECTION! *

* * * Such scenes have been often witness-
 ed, and have often *occasioned* weeping, mourning,
 lamentation and wo! And what *gloomy anticipa-*
tions!

“Men may live fools—
 But fools they cannot die!”

But we turn to the Christian, the truly noblest
 style of man. And to whom shall HE look for pro-
 tection? “The eternal God is *thy* refuge, and un-
 derneath *thee* are the everlasting arms.”

“DEAR refuge of my weary soul,
 On thee, when sorrows rise—
 On thee, when waves of trouble roll,
 My fainting hope relies.”

On thee I cast my *burden*—to thee I come for *safety*
 —on thee I can always *rely!*

“Be thou *my guard*—be thou *my way!*”

The one must be always connected with *the other!*
 What would *the way* be without *the guard?*

“But Judah’s lion *guards* the way,
 And *guides* the strangers home.”

There is *a most happy union*, reader, in whatever regards *the Divine economy in the redemption of fallen man!* ‘He is the rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he.’ And HE Christian is THY GUARDIAN! *What a privilege!* Words cannot convey an adequate idea of it to the mind! And as he is the Lord thy God—and thy way—thy guide—thy guardian—wilt thou not commit and commend thyself to him—pray to him—honor him—trust in him—love him supremely, and praise him for all that he *has done for thee*, and depend upon him for all that he *is willing to do for thee*—in *all things—at all times, and in all places?* Look *backwards!*

‘Backwards with humble shame we look,
On our original;
How was our nature dashed and broke,
In our first father’s fall!’

Look at thy *present condition!* Art thou not ‘a brand plucked from the burning?’ What, then, is the language of thy heart? Does it not bound and glow with ardent gratitude? And dost thou no longer live to thyself, but to him who descended from his Father’s glory, and took upon him thy nature, and lived and died for thee? Surely thou canst not be insensible to such ‘unexampled love’—‘such matchless grace!’ How, then, art thou em-

ployed? Dost thou grovel amid the things of time and sense? Or canst thou say from thy heart.

‘O tell me no more of this world’s vain store,
The time for such trifles with me now is o’er.’

Now look *forward!* What dost thou behold? A crown of glory that fadeth not away—a house not made with hands, eternal in the heavens! And art thou dispirited, feeble-minded, discouraged on account of the way? Hast thou forgotten the rock of ages—the rock of thy salvation? Pause—reflect! Did Christians ever ‘trust in God, and were confounded?’ No—impossible! ‘He that believeth on him shall not be confounded.’ And the evangelical prophet declares, ‘Thou wilt keep *him* in perfect peace, *whose* mind is stayed *on thee*.’ Why? ‘Because he *trusteth* in thee.’ And, therefore, ‘*Trust ye* in the Lord forever: for in the LORD JEHOVAH is everlasting strength.’ ‘Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known—hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *There* is no searching of his understanding. He giveth power to the faint; and to *them that have* he might he increaseth strength. Even the youth shall faint and be weary, and the young men shall utterly fall: but they that wait on

the Lord shall remew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint. 'Hence the Christian should 'thank God and take courage;' and say, in the face of opposition, 'Rejoice not against me, O mine enemy: when I fall, I shall rise; when I sit in darkness, the Lord shall be a light unto me.' 'The Lord God is a sun and shield,' (a light and a defence,) 'and he will give grace and glory: and no good thing will he withhold from them that walk uprightly.'

CHAPTER III.—SECTION I.

A CONCISE VIEW OF THE EVIDENCES OF THE CHRISTIAN RELIGION.

EXAMINE the records of the world:

Search for *truth*, as miners search for *hidded treasures*,

She will *well repay thy toil!*

And therefore,

‘Search the scriptures.’—John v. 39.

‘Through *reason’s* rounds alone thy faith can die.’

—Dr. Young.

THE wisest of men compared the path of the just to THE SHINING LIGHT?—by way of *emphasis and distinction*—ALL LIGHT! as contradistinguished from ALL DARKNESS! And we cannot conceive of a *more* striking contrast. So the apostle Paul, in his epistle to the Ephesians, says to them, ‘Ye were some time DARKNESS; but now are ye LIGHT IN THE LORD: walk as children of the light.’ And what follows? It increaseth more and more unto the perfect day. Hence Christians are said to ‘go from strength to strength, till they appear before God in

Zion.' But we have a *fearful contrast before us!* The wise man also says, 'the way of the wicked is as DARKNESS!' And what follows? 'They know not at what they stumble.' The reason is evident, 'darkness hath blinded their eyes.' In the former case, we have a correct view of SPIRITUAL LIGHT! In the latter, of SPIRITUAL DARKNESS! And the *light itself or its Author*—the source of spiritual light—*claims our utmost attention!* What does he say to us? 'I am the LIGHT OF THE WORLD! And in *this divine light we should walk!* The Saviour has gone before us; but he presents HIS OWN LIGHT TO US! and he invites us to *come unto him—to follow him!* And what has he held out to us *as an inducement*—what has he *promised to us?* 'He that followeth me *shall not walk in darkness, but shall have the light of life.*' But what if we do not follow him? We *shall walk in darkness!*—We *shall stumble!* And as the Lord Jesus is the spiritual light of the world, so satan is represented as the spiritual darkness of 'the world that lieth in wickedness!' He 'hath blinded the minds of them that *believe not*'—of them that do not follow the Lord Jesus and walk in his light!' Hence they are said to be *led captive by him at his will, as a blind man is led by another.* And hence they are his slaves and followers—the *bond-slaves of sin and satan!* He is their god and father.* *Dreadful*

* See John viii. 12. 1 John iii. 10. Heb. vi. 7, 8.

union!—Horrible coalition! And this is thy condition, reader, if thou dost not believe on the Lord Jesus Christ—if thou art not his follower, and dost not walk in his light!

For the *light before us—the light of revelation—the light of spiritual life—the LORD JESUS CHRIST—graciously shines upon this dark world*, and our reasoning upon this light is *natural, connected and conclusive*. Our inference, therefore, is *inevitable!* We are either the '*children of God, by faith in Jesus Christ,*' and 'walk in the light as he is in the light, and have Christian fellowship with each other;' or *most appalling contrast!*—we are the *children of the wicked one!* and are '*led captive by him,*' and are enveloped in darkness! Have we, then, any reason to be *surprised* at the DARKNESS OF INFIDELITY? *Surprised!* How can we be surprised? Have we *faith* in God, and *faith* in the Saviour? Let us then again look at the MOST DREADFUL CONTRAST! BELIEF!—connected with LIGHT—LIFE—LIBERTY!—UNBELIEF!—connected with DARKNESS—DEATH—BONDAGE! And surely we need not again inquire, is it *reasonable* to believe? For with the IMMENSITY OF LIGHT BEFORE US! We believe that it is IRRATIONAL TO DISBELIEVE! And therefore, 'he that believeth not shall be damned'—'he that believeth not is condemned already,' and 'the wrath of God abideth on him.' And again, 'he that believeth'—

‘he that hath *received his testimony*, hath *set to his seal that God is true;*’ but ‘he that believeth not God,’ (with all this flood of evidence before him,) ‘hath made him a liar.’ Made the *God of truth a liar!* What, then, can be expected? What can the *enemy of God expect?* And as ‘God is light, and in him is no darkness at all’; and as Jesus Christ his well-beloved Son, is the ‘brightness of his glory and express image of his person,’ and as ‘the light of the knowledge of the glory of God shines upon believers in the face of Jesus Christ.’ So it follows *beyond the possibility of any rational doubt, and to the absolute preclusion of every rational misapprehension*, that ‘whosoever denieth the Son, the same hath not the Father—hath not an interest in the love of the Father: (but that he that acknowledgeth the Son, hath the Father also.) And again, ‘who is a liar,’ (with all this light of reason and revelation beaming before him,) ‘but he that denieth that Jesus is the Christ? He is *anti-Christ*, that denieth (that disbelieveth) the Father and the Son. The one is connected with the other. It follows, that it is *an awful thing* to be an IRRATIONAL UNBELIEVER? For he is, as we have seen, in the light of reason and revelation, ‘condemned already, and the wrath of God *abideth on him!*’

A REVELATION from God must be WORTHY OF HIMSELF; and therefore *adapted* to his finite, depen-

dant, rational and accountable creatures. And can we doubt the IMPORTANCE OF SUCH A RELATION TO US?

‘This is the bud of being, the dim dawn,
The twilight of our day, the vestibule.’

Let us see, then, whether the revelation transmitted to us, and which we would not exchange for the MATERIAL UNIVERSE!—whether it is thus characterized—whether it is thus sustained. And let us be *alike rational and scriptural*, in EVERY STEP WE TAKE THROUGH TIME TO ETERNITY! We have but *one life-time*—but *one period of probation*! And then—*what then?* Would we ‘take a leap in the dark?’—In the DARK! *We pause!* ‘While we have the *light let us walk in the light—that we may be the children of light*’—‘lest’—alarming thought! ‘*darkness come upon us!*’—lest we *stumble upon the ‘dark mountains’ of error, and fall—fall to rise NO MORE!*

‘A trembling immortal—on a *dread brink!*
TO FALL—TO RISE NO MORE—TO SINK!

Not so the Christian! He is not afraid to die—to look the ‘king of terrors’ in the face—to welcome his very shaft—his *blunted shaft!* What does he say?

'This path the best of men* have trod,
And who'd decline the road to God!
Oh! 'tis a glorious boon to die!
This favor can't be priz'd too high.'

Can we say AMEN? Let us now address ourselves to the sacred book—to its internal and external evidences.

First—To its *external evidences*. Let us look at its *antiquity*. It is the *oldest book in the world!* Where is our testimony, and from whom? We receive testimony from two sources—tradition and history—in all the latitude and bearing of those terms? By narrative—by signs and way-marks—by hieroglyphicks—by monuments of various kinds—by records—by private manuscripts—biography, and literary, and scientific, and moral references, illustrations and allusions. And we are prepared from *these sources*; and from the corroborative testimony of the most ancient, and wisest, and best of men. This has been denied; (and what has not been denied?) but our proofs are abundant and unexceptionable. Ancient authors who were neither within the pale of the Jewish nor Christian church, cannot be suspected of partiality. We instance

* 'I would rather die, than be translated to heaven: my Saviour trod that path before me.'—Dr. Coke.

MANETHO,* CHEREMON, APOLLONIUS and LYSIMACHUS, besides some other ancient Egyptians, whose histories are now lost, but were quoted by Josephus, whom no one could suspect, as extant in his days: 'and passages are collected from them, in which they agree, that Moses was the leader of the Jews when they departed from Egypt.' 'STRABO, who flourished in the century before Christ, gives an account of the law of Moses, as forbidding images, and limiting divine worship to One Invisible and Universal Being. JUSTIN, a Roman historian, in his 36th book, devotes a chapter to an account of the origin of the Jews; represents them as sprung from ten sons of Israel, and speaks of Moses as the commander of the Jews who went out of Egypt, of the institution of the Sabbath, and the Priest-hood of Aaron. PLINY speaks of Moses as giving rise to a sect of magicians, probably with reference to his contest with the magicians of Egypt. TACITUS says 'Moses gave a new form of worship to the Jews, and a system of religious ceremonies, the reverse of every thing known to any other age or

* See Rev. Watson's *Epitome of the Evidences of the Christian Religion*, one of the best works extant; also, a view of the evidences, &c. by Fletcher; and we would particularly recommend his '*Appeal to Matter of Fact and Common Sense*,' in which the former is comprised—a truly valuable work.

country.' LONGINUS cites Moses as the law-giver of the Jews, and praises the sublimity of his style, in the account which he gives of the creation. As to Christ—it is only necessary to give the testimony of two historians, whose antiquity no one ever thought of disputing. SUTTONIUS mentions him by name, and says, that Claudius expelled from Rome those who adhered to his cause. TACITUS records the progress which the Christian religion had made, and the violent death its FOUNDER had suffered; that he flourished under the reign of TIBERIUS; that Pilate was the Procurator of Judea; and that the original Author of this profession was Christ. Thus, not only the real existence of the FOUNDER of Christianity, but the period in which he lived, is exactly ascertained by writings—the genuineness of which has never been doubted. And their priority is evident from the testimony of the witnesses cited. This argument should never be overlooked: for all things being equal, it is obviously unanswerable! And no one will deny, that the accordant testimony of the sacred writers themselves,* is at least equal to that of those who were

* It must be obvious upon reflection, that when an individual is deeply interested in the facts which he records, independently of all other considerations, but a regard for truth, and yet narrates neither more nor less than the facts themselves sustain, that his testimony must be, all things considered,

evidently unbiased and disinterested; still more so, than that of the well known enemies to Christianity! They were, however, as honest men—(would that all, in this respect, were like them!)—compelled to record the truth.

Second—The genuineness and authenticity of the sacred books, with regard to number, period of time, correlative testimony and reception, have all those proofs, and all that weight of evidence, which defy the incredulity, the denial or any thing of a contrary character, on the part of one, of any one who receives or does not reject or deny, any other manuscript—tradition or evidence of any kind, from the same or any other source or sources. This argument *is evidently unanswerable!* We appeal to *right reason!* If it were not so, what should

at least equal, if not superior to the testimony of those who simply record them as a matter of course, and without any other interest in them than is common to passing spectators or public notaries. Hence we say, a certain good man, from his great regard for his intimate friend, is likely to exaggerate his virtues: but his enemy would detract from his allowed reputation. If, then, the friend should not record more of his own intimate friend, than might be recorded by one altogether unattached, and therefore unbiased, it would, unquestionably, be considered as a striking proof of the *most sterling honesty!* And such, we can affirm, is the *peculiar characteristics of the sacred writers, and that in the most pre-eminent degree!*

we *receive or credit*, and what should we not *deny or reject*? We are bound, therefore, by common honesty—by a regard for consistency—by a sheer love of justice, as well as from a *due regard to the facts and evidences adduced*, to receive *every testimony for the sacred scriptures*, with the same frankness—the same readiness—the same openness to conviction, that we receive—that we believe facts from any other source! Nor should we reply to the facts and evidences in support of the sacred scriptures, as we would not reply to the facts and evidences from any other source, and for any other purpose; for if we did, would it not argue A WRONG STATE OF MIND? And it will be readily conceded, that ‘jests do not pass for proofs, nor invectives for arguments.’ On the contrary, they prove any thing, rather than a *love for truth*, and any thing rather than a DISPOSITION FOR SOUND ARGUMENT!

Hence it is manifest, that they will not come to the light; but, in effect, exclaim: ‘Depart from us, for we desire not the knowledge of thy ways!’ How different is the language of the Christian, ‘Lord, to whom shall we go? Thou hast the words of eternal life.’

‘Thy name my inmost powers adore;
Thou art my life, my joy, my care.
Depart from thee! ’tis death—’tis more—
’Tis endless ruin—deep despair!’

Let us, then, *free from every bias*, and with all the *candor of true magnanimity*, *duly investigate*, and *closely consider* the numerous facts and evidences, by which the Christian religion is triumphantly sustained, *in the very face of the most violent opposition!* The facts are before us—are recorded in the sacred volume; and they are admitted and confirmed by the writers quoted, and by many others, and from other sources.* We might fill a volume with details, which every candid inquirer will allow to be unnecessary, when the *great outlines are abundantly sufficient for every rational and scriptural purpose!* It would appear, indeed, that to bring forward a multiplicity of details, when the facts already before us, are as effulgent *in their kind and degree, as the rays of the meridian sun*—would seem to imply the WANT OF SOMETHING! Shall we then bring forward a taper—a thousand tapers, to INCREASE THE LIGHT OF THE SUN? The confirmation, therefore, beyond the possibility of a doubt, of all the numerous facts recorded, to the sources of which we have referred, now claims our attention. This is already done by the hand of a very

* See Leslie's Short and Easy Method with the Deists. A book that should be read by every free-thinker, (we regret that we cannot say close-thinker,) in the world.

distinguished writer. Thus : speaking of the books written by Moses, he says, 'It is impossible that those books should have been received as his, if not written by him, because they speak of themselves as delivered by Moses, and kept in the ark from his time. Deut. xiii. 24, 26. A copy of this book was also to be left with the king. Deut. xviii. 18. This book of the law thus speaks of itself, not only as a history or revelation of what things were done, but as the standing or municipal† law and statutes of the nation of the Jews, binding the king as well as the people. Now, in whatever age after Moses this book may be supposed to be forged—it was IMPOSSIBLE—that it could be received as truth because it was not then to be found, as it professed to be, either in the ark, or with the king, or any where else; for when first invented, every body must know that they had never heard of it before. Could any man, now at this day, invent a book of statutes or acts of parliament for England, and make it pass upon the nation as the only book of statutes that they had ever known? Nay, more, the whole nation must, in an instant, forget their former laws and government, if they could receive

† See Rollin's Ancient History, throughout. A most striking corroboration, and affording a variety of the most happy illustrations.

these books as being their former laws.' Again: Let me ask the deist one short question: 'Was their ever a book of (forged) laws palmed upon any people, since the world began? If not, with what face can they say this of the book of laws of the Jews? Why will they say that of them, which they confess IMPOSSIBLE in any other nation or among any other people?' But they must be yet MORE UNREASONABLE! For the books of Moses have a further demonstration of their truth, than even other law books have; for they not only contain the laws, but give an historical account of their institution, and the practice of them from that time: as of the Passover, in memory of the first-born in Egypt. Num. viii. 17, 18: and that the same day, all the first-born of Israel, both of men and beast, were, by a perpetual law, dedicated to God: and the Levites taken for all the first-born of the children of Israel. And besides these remembrances of particular actions and occurrences, there were other solemn institutions in memory of their deliverance out of Egypt, in the general, which included all the particulars: as the Sabbath; their daily sacrifices and yearly expiation; their new moons, and several feasts and fasts. So that there were yearly, monthly, weekly, daily remembrances and recognitions of these things. Could it have been possible, then, to have persuaded a whole nation, that they had

known and practised all these things, if they had not done it. Comment would be superfluous. 'This able reasoning has never been refuted, nor can it be.' 'The kind of miracles he gives as instances render this impossible. 'Suppose,' says the same writer, 'any man should pretend, that yesterday he divided the Thames, in the presence of all the people of London, and carried the whole city, men, women and children, over to Southwark, on dry land, the water standing like walls on both sides: I say it is *morally impossible*, that he could persuade the people of London that this was true, when every man, woman and child, could contradict him, and say that this was a notorious falsehood—for that they had not seen the Thames so divided, nor had they gone over on dry land.' By these arguments, the genuineness and authenticity of the books of Moses are established; and as to those of the Prophets, which, with some predictions in the writings of Moses, comprise the prophetic branch of the Divine Authority of the revelations they contain, it can be proved, both from Jewish tradition; the list of Josephus; the Greek translation; and from their being quoted by ancient writers, that they existed many ages before those events occurred.' The same author, from whom we have already quoted, applies his celebrated four rules, for determining the truth of matters of fact in general,

with equal force to the facts of the gospel history, as to those contained in the Mosaic writings. The rules are:

1st—That the matter of fact be such, that men's outward senses, their eyes and ears, may be judges of it.

2d—That it be done publicly in the face of the world.

3d—That not only public monuments be kept up in memory of it, but some outward actions be performed.

4th—That such monuments, and such actions and observances be instituted, and do commence from the time that the matter of fact was done.

We have seen the manner in which these are applied to the books of Moses. The author thus applies them to the gospel: 'I now come to show, that as in the matters of fact of Moses, so likewise all these four marks do meet in the matters of fact which are recorded in the gospel of our blessed Saviour. And my work herein will be shorter, because all that is said of Moses and his books are *every way as applicable to Christ and his gospel!* His works and his miracles are there said to be done publicly and in the face of the world; as he argued with his accusers, 'I spake openly to the world, and in secret have I said nothing.'—John xviii. 20. It is recorded—Acts ii. 41.—that three thousand at

one time; and, Acts iv. 4.—that above five thousand at another time, were converted, upon conviction of what they themselves had seen—what had been done publicly before their eyes, wherein it was impossible to have imposed upon them. Therefore, here were the two first rules before mentioned. Then for the two second: Baptism and the Lord's Supper were instituted as perpetual memorials of these things; and they were not instituted in after years, but at the very time when these things were said to be done; and have been observed without interruption, in all ages throughout the Christian world, down to the present time. And Christ himself did ordain apostles and other ministers of his gospel, to preach and administer the sacraments; and to govern his church; and that always, even to the end of the world. Mat. xiii. 20. Accordingly, they have continued by succession, until this day; and, we have no doubt, will continue till the end of time. So that the Christian clergy are as notorious a matter of fact, as the tribe of Levi among the Jews, and the gospel is as much a law to the Christians, as the books of Moses to the Jews.' These arguments are irrefragable. But again: 'we have already quoted the testimony of Tacitus and Suetonius to the existence of Jesus Christ, the Founder of the Christian religion, and to his crucifixion in the reign of Tiberius and dur-

ing the procuratorship of Pontius Pilate, the time in which the evangelists place that event. Other references to heathen authors, who incidentally allude to Christ, his religion and followers, might be given, such as Martial, Juvenal, Epictetus, Trajan, the younger Pliny, Adrian, Apulcius, Lucian of Samosata, &c. Some of whom also afford testimony to the destruction of Jerusalem, at the time and agreeable to the circumstances predicted by our Saviour, and to the antiquity and genuineness of the books of the New Testament.* But as it is well observed, by the learned Lardner, in his 'Collection of Jewish and Heathen Testimonies,' among all the testimonies to Christianity, which we have met with in the first ages, none are more valuable and important than the testimonies of those learned philosophers who wrote against us, CELSUS in the second century, PORPHYRY and Hierocles in the third, and Julian in the fourth.' 'Celsus wrote against Christianity not much above one hundred and thirty years after our Lord's ascension, and his

* No public contradiction of this history was ever put forth by the Jewish rulers, to stop the progress of a hated religion, though they had every motive to contradict it. This silence is not unimportant evidence; but the direct testimony to the facts are numerous and important.' Will not our enemies avail themselves of every opportunity to injure us? Yet they unintentionally *bear witness to the truth!*

books were answered by the celebrated Orieigin. He was a most bitter enemy of Christianity, and produces many passages out of the gospels. He represents Jesus to have lived a few years before. He mentions his being born of a virgin; the angels appearing to Joseph; the star that appeared at his birth; the wise men that came to worship him when an infant; Herod's massacre of the children; Joseph's fleeing with the child into Egypt, by the admonition of an angel; the Holy Ghost descending upon Jesus like a dove, when he was baptized by John, and the voice from heaven declaring him to be the *Son of God*; his going about with his disciples; his healing the sick and lame, and raising the dead, &c. It is true that he mentions all these things, only with a design to ridicule and expose them. But they furnish us with an uncontested proof, that the gospel was then extant. Accordingly, he expressly tells the Christians, *'these things we have produced out of your own writings!'* Who, then, will deny them? Surely Christians 'can speak to their enemies in the gate!' The emperor JULIAN, who succeeded Constantius in the year 361, wrote also against the Christians, and in his work has undesignedly borne a valuable testimony to the history and books of the New Testament. He bears witness to the genuineness and authenticity of the four gospels—Matthew, Mark, Luke

and John, and the Acts of the Apostles. And he so quotes them as to intimate, that these were the only historical books of the New Testament received by Christians, as of authority; and the only authentic memoirs of Jesus Christ and his apostles.' But it is needless to multiply quotations: No other book in the world, is so fully attested and confirmed as the sacred scriptures. Add to which, that the most scrupulous care has been maintained thro' so many ages, to preserve the Holy Bible inviolate. Time would fail to particularize. We shall but briefly glance at the remarkable fulfilment of prophecies, the successive rise and downfall of the Assyrian, Babylonian, Persian and Roman Empires—the literal accomplishment of the destruction and continued desolation of Babylon—the destruction of Jerusalem—the wandering Ishmaelites, 'whose hand is against every man, and every man's hand against them'—the awful judgments inflicted upon many nations on account of their sins—the low and degraded condition of Egypt, 'the basest of kingdoms,' through so many centuries, and the dispersion of the Jews, through all nations, and their still remaining a distinct people—unamalgamated—while Assyrians, Babylonians, &c. cannot be distinctly traced! Will not every unprejudiced person exclaim: 'what hath God wrought!' Who shall not fear thee, O Lord, and stand in awe of thy

judgments? 'Thou, even thou art to be feared! And who can stand in thy presence when thou art angry?'

* * * Moral arguments clothed with all the truth and force of moral power, are now, as they ever have been IRRESISTIBLE! Such are the following: Upon the mere supposition that the Bible was invented, it must be obvious, that it was either the invention of good men or bad men. But it could not be the invention of good men. They would not say, 'Thus saith the Lord,' to a lie! A good man is not a liar—it is a contradiction in terms. And it could not be the invention of bad men. They!—the enemies of God and their own souls—they invent the purest system of morality ever presented to the world!—a system enjoining all virtue, and prohibiting all vice—with an infinite blessing on the one hand, and an infinite curse on the other! the man who can *believe all this*, is infinitely more credulous, than any true believer in the Christian religion, although the latter, in connection with his rational belief, should be very superstitious in many things, and encompassed with a good deal of wood, hay and stubble; like a certain good man,* who wore an iron girdle, as a token of mortification. For he had still the 'root of the matter in him,' and

* The Marquis De Renty.

was, therefore, in every essentially rational point of view, infinitely superior to the man who can believe such a monstrous absurdity! It follows, therefore, incontrovertibly that the Bible is a revelation from God. But we take another view of the subject. Let us look at good* men—at good men in all ages of the world—but not inspired. ‘Were all the philosophers, from Socrates to Newton, to be united in the effort, they never could produce a book so benevolent in its design; so original, and yet so true in its views; so efficacious in its operation; so sublime in its discoveries.’ That it contains mysteries which angels desire to look into, is rather a confirmation than an objection. In one word, ‘study the holy scriptures; therein are the words of eternal life.’

But again: the necessity and importance of a revelation from God should never be overlooked. What could be more natural—more proper—more

* It might appear futile to remark, if the most preposterous objections were not often brought forward, that by the phrase good men, we merely understand moral men, as contradistinguished from immoral men, in common parlance. For, according to the spiritual import of the divine law, all have ‘sinned and come short of the glory of God.’ Hence believers are ‘justified freely by his grace, through the redemption which is in Christ Jesus.’ and then, their faith is proved by their works, as a tree is known by its fruit.

desirable? And what is a revelation, but a disclosure of the divine mind and will—to his rational, dependant and accountable creatures? And is not this the precise character of the Holy Bible? Now, the infidel, according to his own assumption, must prove—the burden lies upon him to prove—what? ‘That there is no heaven.’ He must prove, and yet he cannot prove, that there is no hell. He must prove, that Christ is not God, and yet he cannot. He must prove, that he is not the Saviour of men, not the judge of all, and yet he cannot. How can he? Has he searched all records, in all lands? Missing it here in this humble province of the mighty empire, has he searched them all? Has he penetrated heaven and hell—consulted all intelligences? If he has omitted any item, or even one witness, that item may contain, and that witness may exhibit the evidence of the gospel and the evidence of our Lord’s Deity. Now, as a rational being, he can take no practical benefit out of this system, so long as it wants proof. He cannot have faith without proof. Without faith he can have no repose to his mind and conscience. He is in fearful and eternal suspense—the suspense of an immortal being, between the hope of happiness, and the terrors of the second death! Every shrewd mind must see this. Every infidel does see it—sooner or later! The pleasures and pursuits of time pre-

vent the mind from taking a calm and honest view of this. When these are removed, the soul, recovering its elasticity, and the conscience, too, its terrible powers, from that crushing load laid on it—discovers, feels and acknowledges it, with a HORRIBLE DEMONSTRATION!

But further: The remarkable simplicity, and perfect freedom from all guile, by which the holy scriptures are most strikingly contradistinguished from all other writings, force upon the mind of every sincere and candid inquirer after truth, the inevitable conviction, these men carry the evidence of truth with them, as a frontlet before the eyes! They recorded their own errors—aberrations from the path of duty—misguided zeal—unreasonable expectations—ingratitude and desertion of their Lord and Master, whom they professed to love, follow and serve. Yet there is no attempt at extenuation—no false glosses—no cloak of concealment—no apology of any kind! The simple truth is stated, and the reader is left to draw *his own inferences!* And here it may not be improper to notice, as a very remarkable fact, that in all ages of the world, and in all classes of society, a disposition has been most unhappily manifested, to extenuate self—to revert again and again, to something which, humanly speaking, should be forgotten. How anxious is the human mind to justify itself—

even after the cause of its grievance has passed away—and how indisposed to make a due acknowledgment—even when a sense of duty and the voice of reason, and a regard for true* honor, appear to require it; and this is the case, not unfrequently—from individuals to social bodies—and from social bodies to legislative assemblies! We need not ask for proofs. They pour upon us from all quarters!

SECTION II.

THE INTERNAL EVIDENCES OF THE CHRISTIAN RELIGION.

Here lies the BURDEN—here the WEIGHT!

I see—I feel MY OWN TRUE STATE!

When darkness hovers all around—

I sink into a gulf profound!

Arous'd by REVELATION'S CALL—

I upward look, and find MY ALL-IN-ALL!

‘How happily this wonderful view supports my former argument.’—Dr. Young.

We shall consider the nature, character, moral tendency and efficacy of the divine doctrines of the holy scriptures. Let us look at ‘the explicit-

* See appendix B.

ness,* sublimity and truth of the representations which the scriptures make of the nature and attributes of God, respecting which the wisest heathens fell into errors so gross and fatal. He is there exhibited as the Great and the Sole First Cause of all things, eternal, self-existent, present in all places, knowing all things; infinite in wisdom and power; and perfect in goodness, justice, holiness and truth. These discoveries† of revelation have satisfied the human mind, on this great and primary doctrine; and have given it a resting place which it *never ‡ before found.*’

Again: The holy scriptures *alone show—and indeed they alone profess to show—how God may be just, and yet the justifier§ of the ungodly.—

* It is unknown to what extent unbelievers are enlightened by that very revelation which they affect to despise, or to which they turn a deaf ear. ‘They will not hearken to the voice of the charmer—charm he ever so wisely.’ Yet the light has, in some degree, shined upon them. O that they would *come to it—know it—and follow on to know the Lord!* O that they knew—would but know the way to true happiness!

† See Franklin’s letter to Thomas Paine.

‡ See Watson’s Evidences, &c.

§ Many have entertained the strange notion, that if they are sorry for their sins, and are moral for the future, all will be well! But what becomes of

Other schemes profess to show how he may be merciful, but the difficulty does not lie here. This meets it—this sacred volume meets it, by declaring ‘*the righteousness of God,*’ at the same time that *it proclaims his mercy!* The voluntary sufferings of an incarnate divine person ‘for us,’ in our room and stead—magnify the justice of God—display his hatred to sin—proclaim the ‘exceeding sinfulness’ of transgression, by the deep and painful sufferings of the substitute—warn the persevering offender of the terribleness, as well as the eternity of his punishment, and open the gates of salvation to every believing penitent. It is a part of the same divine plan—to promise the influence of the Holy Spirit—to awaken penitence, and to lead the wandering soul back to himself—to renew the fallen nature of man in righteousness, at the moment he is justified by faith.’ He is then born again—renewed in the spirit of his mind—delivered out of the hands of his old master, the prince of darkness, who worketh in his followers, *to will and do his good pleasure,* and having become the child of God, by adoption and grace, through the Lord Jesus Christ—God worketh in him *to will and do*

the justice of God—of his violated law—of the harmony of all his attributes and perfections? And what of the condition of man by nature? What can he do without divine grace?

of his own good pleasure, that he 'may serve him without fear,' and walk before him 'in holiness and righteousness all his days.' ALL THE ENDS OF GOVERNMENT ARE HERE ANSWERED! No license is given to offence; the moral law is unrepealed; a day of judgment is still appointed; future and eternal punishment still exhibit their awful sanctions; a new and singular display of the awful purity of the divine character is afforded; yet pardon is offered to all that seek it.' Justice and mercy are alike displayed, maintained, harmonized! And see sorrow and love displayed at Gethsemane! See the Saviour! What did he say to his disciples? 'My soul is exceeding sorrowful even unto death.' What did he say to his Heavenly Father? Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless, not what I will, but what thou wilt.'

'Jesus drinks the bitter cup!'

'That was the hour and power of darkness.'

But he conquered as he fell!—overthrew the powers of darkness—the 'prince of this world came to him, but had nothing in him'—could not prevail against him! He spoiled all the principalities and powers of darkness, and led captivity captive, and received gifts for men, even for the rebellious, that the Lord God might dwell among them!—

Hear him exclaim—while extended on the cross
 —while mocked by his enemies, the Chief Priests,
 Scribes and Elders—while suffering for our sins—
 hear him exclaim on Calvary's bloody brow—**'IT
 IS FINISHED!'** See

'From his head, his hands, his feet—
 Sorrow and love flow bleeding down!
 Did e'er such love and sorrow meet,
 Or thorns compose so rich a crown?'

Sinner *behold the Saviour!* What does he say to
thee? *Ye will not come to me!* Ye will not receive
mercy—pardon—salvation! But after all, will ye
 not come to me and receive eternal life?

'Listening to his voice—
 New life—*the dead receive!*'

And therefore, 'Lo we come unto thee,' 'for thou
 art the Lord our God.'

'COME to the living waters, come!
 'Tis God invites the fallen race;
 Mercy and free salvation buy—
 Buy wine, and milk, and gospel grace.

See from the rock a fountain rise;
 For you in healing streams it rolls;
 Money ye need not bring, nor price,
 Ye lab'ring, burden'd, sin-sick souls.

Nothing ye in exchange shall give,
 Leave all you have, and are, behind;
 Frankly the gift of God receive—
 Pardon and peace in Jesus find.'

But what more shall we say to the unconcerned sinner? 'We would still argue—reason—entreat—beseech—expostulate! May we not say to thee: 'what is death' (temporal death) that thou shouldst fear it?' But what is eternal death—the death of the soul—the never-dying death? Here the infidel turns pale! The scoffer shrinks back appalled! See him in a storm at sea, when the raging billows roll and swell, and beat with fury against the reeling and creaking vessel, and threaten instant destruction! Ah, then see him! O how changed! Is it he? Yes—but not NOW THE SAME! He now sickens, and fear chills his vitals, and keen anguish wounds his spirits! And see him again! He falls upon his knees, and PRAYS! Yes, he prays indeed! He prays, 'Lord, have mercy upon me! O ever-blessed Lord, have mercy upon me—have mercy upon me!' He can say NO MORE! And shall he forget his prayer—his preservation—the goodness and mercy which have followed him—followed him all the days of his life, and still—
 STILL CONTINUE TO FOLLOW HIM!

Shall he not *continue to pray*—to think, (*he was then forced to think!*)—to hear reason—to attend to

the VOICE OF REVELATION? But what does reason say to him?

‘Be wise to-day—’tis madness to defer:
Next day--the fatal precedent will plead.’

And--

‘What day--what hour, but knocks at human hearts--

To wake the soul to sense of future scenes?’

What does REVELATION SAY TO HIM? ‘God speaketh once, yea, twice, yet man perceiveth it not—(will not attend to it.) In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man.’

Again: ‘He looketh upon man; and if any say, I have sinned, and perverted that which was right, and it profiteth me not; he will deliver his soul from the pit, and his life shall see the light.’ ‘Lo, all these things worketh God often times with man, to bring back his soul from the pit—to be enlightened with the light of the living.’ And *thus God speaks, by his Spirit in his word!* Therefore, hear, believe, obey, through the strength of that grace which he freely imparts, and which he now, even now, offers to thee, through the merits and media-

tions of the Lord Jesus Christ! We have seen the nature and character of the internal evidences of the sacred scriptures! Let us now look more particularly at their moral tendency and gracious efficacy! 'This* tendency is obvious. No where but in the scriptures have we a perfect system of morals; and the deficiencies of Pagan morality only exalt the purity, the comprehensiveness, the practicability of ours. The character of the Being acknowledged as supreme, must always impress itself upon moral feeling and practice; the obligation of which rests upon his will.' The God of the Bible is holy, without spot; just, without intermission or partiality; good, boundlessly benevolent and beneficent; and his law is the image of himself—'holy, just and good.' And these great moral qualities are seen, wherever they are by his Spirit impressed, 'exemplified in action, displaying themselves amidst human relations, and the actual circumstances of human life.' With Pagans—with the wisest heathen nations, the standard of morality was very low—their apprehension of correct principles was dim; but why? 'Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imagination, and their

* See Watson's Evidences, &c.

foolish hearts were darkened:' and 'professing themselves to be wise, they became fools.' 'With them, the authority of moral rulers was either the opinion of the wise, or the traditions of the ancient, confirmed, it is true, in some degree, by observation and experience; but to us, they are given as commands, immediately from the Supreme Governor, and ratified as HIS by the most solemn and explicit attestation. With them, many great moral principles, being indistinctly apprehended, were matters of doubt and debate; to us, the explicit manner in which they are given excludes both: for it cannot be questioned, whether we are commanded to love our neighbors as ourselves; to do to others as we would they should do to us—a precept which comprehends all relative morality in

* This is evidently the case with many in our day: they are, alas, for themselves—we say it with grief, not with scorn—'wise above what is written.' Hence 'the preaching of the cross is to them foolishness.' They receive not the truth in the love of it—that they might be saved; and by them 'the way of truth is evil spoken of.' They should not be surprised, therefore, if 'God should send them strong delusion,' and if the fire which they have kindled for themselves—should consume them! For a woe is pronounced upon those who are thus 'wise in their own eyes, and prudent in their own sight.' They have neglected the law—the counsel—and the glorious gospel of the eternal Jehovah! And what *true wisdom is in them?*

one plain principle; to forgive our enemies; to love love all mankind; to live 'righteously,' and 'soberly,' and 'godly;' that magistrates must only be a terror to evil doers, and a praise to them that do well; that subjects are to render honor to whom honor, and tribute to whom tribute is due; that masters are to be just and merciful, and servants to be faithful and obedient.' In short—morality—pure—vital—elevating and ennobling—in heart and mind—in the life and the conversation—in all the private, and social, and public departments of rational and accountable beings—is enjoined, inculcated, and enforced upon us, by the most solemn and most awful declarations! By blessings of the highest order—by the most fearful denunciations—by all the joys of heaven—by all the torments of hell! And heaven and earth are called upon to bear record to the all-wise and infinitely righteous mandates of Jehovah—to all the precepts and promises—all the light and darkness—all the good and evil—all the blessings and cursings—all the eternity of life and death—which are, in the sacred volume, portrayed before us!

Is there then any space or opportunity for evasion any cloak for maliciousness—any cover or concealment for evil of any kind—any ground for compromise between God and the immortal soul? There

is none—there can be none—NEITHER IN TIME NOR ETERNITY! Now let us look at the EFFICACY OF THE GLORIOUS GOSPEL! In less than three centuries from its first propagation, through the instrumentality of plain and comparatively unlettered men, but men divinely taught—taught in the school of Christ—and not in the school of worldly wisdom—that ‘wisdom which is foolishness with God;’ (not philosophy—properly so termed,)—in less than three centuries, ‘it overturned Paganism in the Roman empire, and spread itself through the civilized world—in *opposition to human power*, and when, through a great part of this period, its professors were exposed to continued reproach, and often to terrible persecutions, and although it discouraged, reprovèd and forbade every kind of vice! The first preachers of the gospel, though unsupported by human power, and unpatronized by (misnamed) philosophic wisdom, and even in opposition to both—succeeded in effecting a revolution in the opinions and manners of a great portion of the civilized world—to which there is *no parallel in the history of mankind!* Though aspersed by the slander of the malicious, and exposed to the sword of the powerful, in a short period of time they induced multitudes of various nations, who were equally distinguished by the peculiarity

of their manners, and the diversity of their language, to forsake the religion of their ancestors! And to desert ceremonies and institutions, which were defended by vigorous authority, sanctified by remote ages, and associated with the most alluring gratification of the passions. After their death the same doctrines were taught, and the same effects followed, though successive and grievous persecutions were waged against all who professed their faith in Christ, by successive Emperors, and inferior magistrates; so that about A. D. 140, Justin Martyr writes, 'There is not a nation, Greek or barbarian, or of any other name, even of those who wander in tribes, and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe, in the name of the crucified Jesus.' And what a wonderful revolution has the Christian religion effected, wherever it has been propagated with zeal and fidelity. 'In every heathen country where it has prevailed, it has abolished idolatry, with its sanguinary and polluted rites.' 'It has raised the standard of morality, and by that means, even where its full effects have not been suffered to display themselves, has insensibly improved the morals of every Christian state.

What heathen nations are, in point of morals,

is well known.' Christianity has also abolished human sacrifices—exalted and improved the character of woman—given a new character to war—excited its true professors to universal philanthropy—restrained the sway of despotic power—allayed the angry passions—promoted peace and good will among individuals, communities and nations—and in fine, prepared the way FOR EVERY GOOD WORD AND WORK!

This is the religion—THE HOLY RELIGION OF THE LORD JESUS CHRIST! We have presented it to thy view, reader, in its true nature and character! We have *proved its divine origin!* We have shown it to be *alike rational and scriptural*—alike adapted to the *head* and the *heart!*—a sovereign remedy for every want and woe—for evils of every kind and degree—alike suited to the learned and the unlearned—the wise and the ignorant—alike calculated for all nations and climes, and tongues, and people! It proclaims 'glory to God *in the highest, and on earth peace, and good will towards men!*' Its divine founder went about doing good, and healing all that were possessed by the devil; and he declared that the Spirit of his heavenly Father was upon him, 'because he had anointed him to preach the gospel to the poor—to heal the broken-hearted—to preach deliverance to the captive, and recover-

ing of sight to the blind—to set at liberty them that are bruised—to preach the acceptable year of the Lord—to invite and entreat sinners to come unto him—to receive him as their Lord and Saviour—as the fountain of spiritual light and life, and peace and joy forever and ever! Reader—*Hast thou thus received the Lord Jesus Christ, with all his blessings and treasures?*

CHAPTER IV.

A CLEAR, FULL AND LUMINOUS EXHIBITION OF THE ESSENTIAL DOCTRINES AND PRECEPTS OF THE CHRISTIAN RELIGION.

‘Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.’—John v. 39.

‘How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine—
To guide our souls to heaven.’

HAVING prepared the way for this ALL-IMPORTANT SUBJECT—having laid down general principles—having directed our attention to the Christian’s Guide and Guardian; and having viewed the Christian’s FAITH and WORKS, in the light of REASON AND REVELATION; we now, reader, most earnestly entreat your patient, unwearied and most devoted attention. Fellow-traveller to the eternal world; we invite you by the most powerful motives—by the most weighty reasons—by the most im-

pressive and solemn considerations—by all the arguments that can be adduced from a correct view of the worth of the soul—the price paid for its redemption, and all the joys of heaven, and all the horrors of hell—by all the promises and threatenings of the glorious gospel—the glad tidings of salvation, which proclaims ‘peace on earth—good will towards men.’ By all these motives, and reasons, and arguments, and considerations, from heaven, earth and hell; we solicit your most candid and most serious attention to the following pages. May the writer and the reader be alike concerned, and alike engaged in the things that pertain to their everlasting peace, and alike obtain eternal life, through the merits and mediations of the only, but all-sufficient Saviour of sinners, to whom, with the Father and the Holy Spirit, may we ascribe all the glory forever—Amen.

And now we shall endeavor to bear in mind—to keep steadily in view in every step and stage of our progress—‘*The Christian's Guide and Guardian.*’ Here we begin, here we continue, and shall we say here we END? Shall we not always progress? But we look at the ‘Alpha and Omega; the beginning and the ending’ of all his plans, dispensations and whatever is to us ‘inscrutable and past finding out.’ And it must be obvious, that all our works should begin, continue and end IN HIM, as our CENTRE!

But it must be no less obvious, that here we must not stop! We must continue to look to him—to receive supplies from him—to view him as our portion—to confide in him as our Guide, to trust in him as our Guardian! ‘Thou shalt guide me with thy counsel.’ ‘Hold thou me up and I shall be safe,’ must be the continual language of our hearts, while passing through time to eternity. And it must also be the language of our hearts, ‘This God is our God,’ and therefore our *Guide and Guardian*, ‘for ever.’ Holy angels, we are informed, are ‘ministering spirits:’ and that ‘the angel of the Lord encampeth round about them that fear him, and delivereth them.’ But who *guides them* in the way that *they must go*, and *enables them* to fight the battles of the Lord? We have the answer engraven within our consciousness of our own *entire dependence* upon the Lord our God, as our unerring and eternal GUIDE AND GUARDIAN—OUR ALL-IN-ALL—FOR TIME—FOR ETERNITY! And we, therefore, proceed to consider, to weigh, to dwell upon the *inconceivably important subject before us, under the TEACHING OF OUR GUIDE, AND UNDER THE PROTECTION OF OUR GUARDIAN!*

‘Lord, to whom shall we go? Thou hast
The words of eternal life.’

Hence we infer, that the sacred scriptures—the revelation from God to man, DO present to us, INDEED, a clear, full and luminous exhibition of the Christian religion: and it is our intention and endeavor, in humble and prayerful dependence upon divine grace, to present to the reader, ‘a clear full and luminous exhibition of the ESSENTIAL doctrines and precepts of the Christian Religion.’ And we claim the reader’s indulgence, with regard to any apparent *needless repetition*, it being the design of this work, to present the truth to the mind, in its due connexion, and in its pure and unadulterated simplicity, and as guardedly as possible.

And if this small volume should be instrumental, under the divine blessing, to the spiritual and eternal welfare of ONE IMMORTAL SOUL, it will be an acquisition, ‘a reward of grace,’ INFINITELY BEYOND THE WORTH OF THE MATERIAL UNIVERSE!

SECTION I.

ON THE DIVINE ATTRIBUTES AND PERFECTIONS.

WE believe that there is one God, the only living and true God. ‘Hear, O Israel, the Lord our God is one Lord.’ ‘For though there be that are called

gods,* whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God.' And 'it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.' 'Thou shalt have no other gods before me.' Idols† of every kind are expressly forbidden. Hence God said to his people Israel, 'Their heart is divided.' He will not, therefore, admit of a rival in our affections: 'Thou shalt love the Lord thy God with *all thy heart.*'

The attributes of God are conspicuously displayed, above, beneath and all around us. 'The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth

* As we are not uncommonly referred to distinctions that obtain among men; so are we referred to distinctions of a higher order, 'whether they be thrones, or dominions, or principalities, or powers,' and we also read, 'I have said that ye are gods,' ye bear rule. In a subordinate sense, ye are God's vice-gerents. 'See,' said the Lord to Moses, 'I have made thee a god to Pharaoh.'

† Theory and practice shall go hand in hand. Hence we read, 'there is one God;' and its concomitant, 'thou shalt love the Lord thy God,' &c., thus uniting the knowledge and love of God. And hence the propriety and importance of combining doctrine with precept, and the light of the understanding with the ardent glow of the heart. 'These things ye should have done,' it might be often said, 'and not have left the other undone.'

speech, and night unto night sheweth knowledge.' 'O Lord, how manifold are thy works, in wisdom hast thou made them all: the earth is full of thy riches.' But the eternity, immensity, omnipotence, immutability, omniscience and omnipresence of Deity, are naturally and necessarily, as they are infinitely, beyond the comprehension of every finite mind. 'Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?' And his wisdom, holiness, justice, faithfulness, goodness, mercy and truth, are alike displayed, but cannot be fully comprehended by his creatures; and though the 'mystery of Providence will be explained,' and many things which are now extremely obscure, will be unfolded, and all doubt and darkness respecting them will be forever removed; yet from the very nature of things, the Creator in all his attributes and perfections, cannot be adequately comprehended by his creatures! But whatever it concerns them to know, is CLEAR—FULL—LUMINOUS! With this knowledge, therefore, and the progress and expansion of the mind, we should be *always satisfied*, and for it we should be *continually grateful*! And all the perfections of Deity—all the attributes and excellencies that we can now conceive, (and we do not now endeavor to look after those

that cannot be now conceived,) are portrayed before us in the MOST RESPLENDENT CHARACTERS, and all the perfections of Deity, conceiveable and inconceiveable, are evidently comprised in one short sentence: INFINITE PERFECTIBILITY.

But the HARMONY of the divine attributes and perfections more especially claims our attention.

‘Set not at odds heaven’s attributes;
Nor with one’s excellence another wound.’

‘The sceptre of thy kingdom is a right sceptre.’
‘Shall not the judge of all the earth do right?’
‘Hearken unto me ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways.’ His ‘mercy and truth are met together;’ his ‘righteousness and peace have kissed each other.’ ‘Mercy shall be built up forever: thy righteousness shalt thou establish in the very heavens.’ And again: ‘Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.’

‘Justice and judgment are thy throne,
Yet wond’rous is thy grace:
While truth and mercy, join’d in one,
Invite us near thy face.’

SECTION II.

THE HOLY TRINITY.

WE believe that the holy scriptures contain the doctrine of the HOLY TRINITY: that the Father, Son and Holy Spirit, are one, co-equal and co-eternal. We read, 'and God said, let us make man,' evidently implying plurality: and divine attributes, perfections and honors, are equally ascribed to Father, Son and Holy Spirit.

1st—Creation, God alone can create: 'He created all things by the word of his power.' 'He that built all things is God.' And his power, and the glory which is due to him HE 'WILL NOT GIVE TO ANOTHER.'

But the same attribute is ascribed to the Son. 'For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they are thrones, or dominions, or principalities, or powers: all things were created by him and for him. And again: 'All things were made by him; and without him was not anything made that was made.' Language cannot be more express. And as creative power belongs to God only, and as all things were created by Jesus Christ;

so, it necessarily follows; that Jesus Christ is God. But Jesus Christ is, moreover, declared to be God. 'In the beginning was the word, and the word was with God, and the word was God.' And again: 'Christ came, who is over all, God blessed forever.'

So divine works are ascribed to the Holy Spirit. 'The Spirit of God moved upon the face of the waters.' The creative energy of the Holy Spirit moved upon the face of the waters. And, 'By his Spirit he hath garnished the heavens.' And again: 'Thou sendest forth thy Spirit, they (different orders of animals) are created.'

2d—Eternity. 'The word WAS God:' 'The word,' the well beloved Son,' had NO BEGINNING! He is also called, 'the Everlasting Father.' And the Holy Spirit is called, 'the Eternal Spirit.'

3d—Omnipresence. 'Do not I fill heaven and earth, saith the Lord.' 'Thou God seest me.' And the Lord Jesus Christ is every where present: 'Where two or three are gathered together in my name, there am I in the midst of them.' And the Holy Spirit is every where present: 'Whither shall I go from thy Spirit?'

4th—Omniscience. 'God only wise:' 'the all-wise God.' Jesus Christ is 'the wisdom of God,' and 'he searcheth the reins and the hearts.' And

'the' Holy 'Spirit searcheth all things, yea, the deep things of God.'*

The divine unity and eternity of Father, Son and Spirit, are also recorded in heaven: 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three ARE ONE.' And GOD ALONE, as we are often informed, and as we KNOW, WITHIN OURSELVES, CAN MAKE US HAPPY! When he blesses us, we are blessed indeed! And 'when he giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only.' 'In his favor is life,' and in his frown is death. But this favor, this kindness, and all spiritual blessings are alike received, and can only be received from the TRIUNE DEITY! Hence the apostolic benediction: 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be

* It would appear, that it is a safe, and sure, and therefore, important rule, not to multiply words, when the proofs before us are amply sufficient. We could not increase the light of the sun, by all the tapers in the world. But this rule appears to be still more important in a work *intended to comprise a great deal in a small compass!* We would remark, for instance, that Omnipotence, Almighty power, is necessarily implied in the work of creation; and as we have seen, alike applicable to Father, Son and Holy Spirit.

with you all.' And hence the general commission to preach 'the everlasting gospel:' 'Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.'*

SECTION III.

CREATION.

'These are thy glorious works, Parent of good.

Almighty, thine this universal frame,

Thus wondrous fair; thyself how wond'rous then!

Unspeakable!'—*Thompson.*

What a theme! In view of it angels might pause, and ponder, and wonder, and adore! Should man

* The distinctive offices of the Father, the Son, and the Holy Spirit, are natural and necessary, the obvious result of the relation respectively sustained in the divine unity, and *according with the economy of man's redemption.* Hence we read, the Father gave his only begotten Son, to be the Saviour of the world. The Lord Jesus Christ gave himself for our sins: and the Holy Spirit convinces the world of sin, of righteousness, and of judgment. It follows, that it is *sufficient, under this general head,* to prove the co-equal and co-*eternal* divinity of the Father, Son and Holy Spirit, *in accordance* to those displays of divine power, wisdom, &c. which are not of a peculiarly distinctive character.

be *less concerned?* We look backward to *creation*—to the *Creator!* We have viewed his attributes and perfections, we have viewed the **TRINE DEITY!** And *now* let us view **CREATIVE ENERGY**—**THE INCONCEIVABLY GREAT AND GLORIOUS DISPLAY OF ALMIGHTY POWER!** But shall we view **HIS POWER ALONE?** His **WISDOM**—his **GOODNESS**—his **LOVE**, were no less engaged than his power! He is ‘the only wise God;’ ‘he is good and doeth good,’ and ‘God is love.’ What, then, should we *expect from him?* The sacred volume informs us, ‘the Lord is righteous in all his ways, and holy in all his works.’ ‘The Lord is good to all; and his tender mercies are over all his works.’ And therefore, O Lord, we should believe, that ‘righteous and true are all thy ways’—that thou art the Author and Giver of all good—the fountain of spiritual light, and life, and love; and forbid it—gracious and merciful Lord God, forbid it, that we should ever, for a single moment, entertain **HARD THOUGHTS OF THEE!** Thou canst not do **WRONG!** *Far be such a thought from us!* The Judge of all the earth **WILL DO RIGHT!** Thou dost not *need us!* Thou dost not *need any of thy intelligent creatures!* **THOU ART INFINITELY HOLY AND HAPPY!** But why were we created? Thou dost inform us, that we might look up to thee as our Father—‘the Father of the spirits of all flesh;’ that we might love thee with all

our hearts, and serve thee with all our strength; that we might enjoy thy favor forever; and know, that spiritual life and happiness consist in thy favor, and that in thy service there is perfect freedom! And thou dost delight in the habitable parts of thy creation and thou dost delight in the prosperity of them that fear thee! And now, O Lord our God, we would look upon and contemplate the wonders of thy creation! Impart to us thy Holy Spirit, and guide us into all truth, through the merits and mediation of our Lord and Saviour Jesus Christ.—Amen.

We now proceed to consider the Mosaic history of the creation. Genesis—the history of the creation of the various orders of beings, and of successive generations. ‘In the beginning God created the heaven and the earth.’ ‘He spake and it was done.’ ‘God said, let there be light: and there was light.’ ‘And God saw the light, that it was good.’ And after every creative act, ‘God saw that it was good.’ It was worthy of himself. And then ‘God saw every thing that he had made; and, behold! it was **VERY GOOD!** **A GOOD GOD!** **A GOOD CREATION!** And then, ‘the morning stars sang together, and all the sons of God shouted for joy.’ Should man be mute?

‘Praise ye the Lord: ’tis good to raise
Our hearts and voices in his praise;

His nature and his works invite—
To make this duty our delight.'

'While of thy works I sing,
Thy glory I proclaim;
Accept the praise, my God, my King,
In my Redeemer's name.'

'Praise the Lord, O my soul.' 'I will extol thee, my God, O King; and I will bless thy name forever and ever. Every day will I bless thee, and I will praise thy name forever and ever.'—Amen and amen.

'Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his works, which God created and made.' Thus God speaks to us after the manner of men. He adapts his language to the capacity and comprehension of his finite creatures. But 'is there any thing too hard for the Lord?' No—impossible! We can conceive of many things; but he is able (because he is Almighty,) to do infinitely above whatever we can *conceive or think!* It follows, that *his adaptation to his creatures is a most striking proof of his infinite condescension!* We might say, there—

fore, under the view before us, let us contemplate this inconceivably great and glorious scene! Be hold!

‘But who can speak thy wond’rous deeds?

Thy greatness all our thoughts exceeds;
Vast and unsearchable thy ways!

Vast and immortal be thy praise!’

But we would, though faintly and feebly, speak of thee, eternal and infinite Jehovah, after the manner of finite creatures, with the most profound veneration and humility, yet with grateful hearts, and the spirit of cheerful obedience, we would thus speak of thee, and say to ourselves, see! How the divine goodness proposes—how the divine wisdom plans—how the divine will determines—how the divine power executes! See!

How ‘the lofty sky—

Declares its Maker, God!

And all the starry works on high—

Proclaim his power abroad.

The darkness and the light

Still keep their course the same;

While night to day, and day to night,

Divinely teach his name.’

THE CREATION OF MAN.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath

of life; and man became a living soul. And the Lord God planted a garden east-ward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.' 'And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. And the Lord God said, it is not good that man should be alone; I will make him a help meet for him.' 'And the Lord God caused a deep sleep to fall on Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man.' Thus the Lord God created our first parents, and placed them in the garden of Eden: and the following very important questions are now presented to our consideration:

1st. In what condition was man created?

We are informed. 'And God said, let us make man in our image, after our likeness;' 'so God created man in his own image; in the image of God created he him; male and female created he them.'

2d. In what does the image of God consist?

We answer, man, being finite, cannot resemble his Maker in any of his infinite attributes: in all these respects, the creatures must be forever at *an infinite distance from the Creator!* But as man was created an intellectual and spiritual, as well as animal being; so he was distinguished from all the inferior orders of beings in the creation, as he was God's vice-gerent over them: and no less distinguished from them by his immortality.* Hence he was prepared for the MORAL IMPRESS of the divine image; and the question recurs, in what does it consist? The apostle Paul informs us, that 'the new man,' as contra-distinguished from the fallen man, 'is renewed in knowledge, after the image of him that created him;' and the *divine image is always the same!* In what, then, does this

* We are expressly informed, that 'life and immortality are brought to light by the gospel.' Many powerful arguments might be adduced in support of the doctrine of the immortality of the soul; but the express declarations of the sacred scriptures preclude the necessity of argumentation upon this subject.

knowledge consist? The same apostle informs us of those whose understanding was darkened, and who were alienated from the life of God, through the ignorance that was in them, because of the blindness of their hearts. He also informs us of the light of the knowledge of the glory of God, shining in the face of Jesus Christ: and this moral light, as we have seen, is contra-distinguished from moral darkness.

Again: The apostle informs us, that the *new man*, still contra-distinguished from the *old or fallen man*, is created by God in righteousness and true holiness. It appears evident, therefore, that the MORAL IMAGE OF GOD, in which Adam was created, consisted in KNOWLEDGE, * RIGHTEOUSNESS, AND TRUE HOLINESS—necessarily comprising all those virtues which are comprehended in the MORAL LAW and which are briefly expressed in this short sentence: 'THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART; AND THY NEIGHBOR'—EVERY FELLOW BEING—'AS THYSELF.'—Luke xxii. 37—40.

3d. Were Adam and Eve perfectly happy?

They could not be otherwise, so long as they retained the divine image; so long as they loved the Lord their God with all their hearts! 'Great

* See Col. iii. 10. Eph. iv. 24.

peace have they that love God's law.' Reader do you not know this from most happy experience?

4th. As Adam and Eve were perfectly happy; were they under any lawful or reasonable inducement to transgress *any divine command*?

They could not be: the question contains its own answer. Any transgression of a holy, wise and good law, argues **BASE INGRATITUDE--CONTRARIETY TO REASON, AND MOST FLAGRANT REBELLION!**

5th. Were they furnished with every thing calculated to afford them continual gratification—to satisfy the lawful and reasonable desires of rational and immortal minds?

Look at EDEN—AT PARADISE! 'Out of the ground made the Lord to grow EVERY tree that is pleasant to the sight, and good for food.' 'And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'

But, above all, look at the communion which they held with the Father of their spirits, while robed with innocence--while inhaling the balmy fragrance of Eden—while looking round upon the wonders of creation—while contemplating the wisdom, and goodness, and power, so richly displayed! And now, reader, answer to *thyself*! How

could they FORCE THEIR WAY—TO TRANSGRESS—
TO REBEL—TO BE UNGRATEFUL—UNDER SUCH CIR-
CUMSTANCES! AND AGAINST THEIR CREATOR--THEIR
LORD AND MASTER—AGAINST THAT GREAT AND
GLORIOUS BEING—SO HOLY AND WISE—SO JUST
AND GRACIOUS—SO BENEVOLENT AND BOUNTIFUL?

SECTION IV.

THE FALL OF MAN.

‘OF man’s first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our wo,
With loss of Eden, till one greater man
Restore us, and regain the blissful seat,
Sing, heav’nly muse.’—Milton.

‘The wages of sin is death.’—Rom. vi. 23.

‘Wherefore, as by one man sin entered into the
world, and death by sin; and so death passed upon
all men, for that all have sinned.’—Rom. v. 12.

And, ‘Cursed is the ground for thy sake; in sor-
row shalt thou eat of it all the days of thy life.’—
Gen. iii. 17.

These are the solemn declarations of the lively
oracles: They proclaim ‘man’s disobedience,’ and
its consequences. They proclaim, what is sin—

AND THE WAGES OF SIN—SORROW—STEEPERING—
 DEATH! Surely, then, it becomes us to hear with
 the most earnest attention, what the voice of JEHO-
 VAH proclaims to us—in the most thrilling accents;
 and may we SO HEAR, and so READ, and so APPLY
 —TO OURSELVES—that we may, through divine
 grace, LIVE! OUR ETERNAL HAPPINESS OR WO
 DEPENDS UPON IT! The writer and the reader will
 soon—very soon—have ‘passed the bourne whence
 no traveller returns.’

‘A point of time, a moment’s space,
 Removes me to that heavenly place,
 Or shuts me up in hell.’

Let us, then, fellow-traveller **THROUGH TIME!**
 Let us, in humble, and prayerful, and persevering
 dependence upon the Almighty, through the Lord
 Jesus Christ—think, speak, read, write, act **FOR**
ETERNITY!

‘Eternity—where sinks the soul—at that dread
 sound!

Into a gulf—how dark—and how profound!’

Let us, therefore, address ourselves to this all-im-
 portant subject, so full of interest, and involving so
 many weighty considerations, in which we are alike
 concerned!

The subtlety of the serpent—Eve deceived—Man's shameful participation and fall—The punishment inflicted—Ejection from Paradise.

Genesis, third chapter: 'Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said,* ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch† it, lest ye die. And

* Mark the insidious language of the tempter: 'hath God said,' &c. As if he had said, could God prohibit you from eating of that tree? Implying that it was *a very hard injunction—a very severe deprivation!* What an aspersion upon God! Should not the woman have revolted from the idea; and shrunk back with horror? So should we shrink from the most distant temptation, and 'flee from the appearance of evil,' and never for a moment trust in ourselves. Let us pray, 'hold thou me up, and I shall be safe.' 'He that trusteth in his own heart is a fool.'

† Let us look at the very striking import of the injunction, 'neither shall ye *touch it*:' go not in the WAY of temptation—'go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.' 'Taste not, touch not, handle not, the unclean thing'—whatever is prohibited. 'Trust in the Lord with all thy heart; and lean not unto thine own understanding.'

The serpent said unto the woman, ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.' Thus far the tempter and the temptation. We proceed to remark, 1st—The base assumption of the tempter: charging God with a lie: 'ye shall not surely die.' God does not mean what he said; thus 'changing the truth of God into a lie.' But 'hath he said and shall he not do it? or hath he spoken, and shall he not make it good?' But that assumption stamped the tempter with the appellation of liar: 'he is a liar, and the father of it,' the father of lies and liars! And does he not NOW LIE? Does he not NOW DECEIVE? And are not many, very many, now 'led captive by him at his will?' Look at the 'hard speeches of sinners against their *own souls!*' Look at their stubborn resistance to the *truth!* Are they not *deceived?* Hath not a *deceived heart* turned them aside? And doth not the arch enemy still say to them, 'ye shall not surely die?' How often has the truth been proclaimed to them, *from the garden of Eden—from Mount Sinai—from Calvary!* And how often have they turned away from it—grieved the Holy Spirit—put far from them the words of eternal life, and **CHOSE DEATH IN THE ERROR OF THEIR WAY?** But 'wo unto them when I depart from them, saith the Lord.' 'My Spirit shall not

always strive with man.' Beware, then, *impenitent sinner*, lest he 'take thee away with a stroke,' and then '*a great ransom cannot deliver thee.*' Is it not 'a fearful thing to fall into the hands of the living God?' 'God,' out of Christ, 'is a consuming fire.' And therefore,

'Sinners, the voice of God regard;
His mercy speaks to-day;
He calls you by his sov'reign word,
From sin's destructive way.'

And consider that thy 'life is ever on the wing'—that 'death is ever nigh'—that NOW is the accepted time'—that NOW is the day of salvation.' NOW therefore, if ye will 'HEAR HIS VOICE HARDEN NOR YOUR HEARTS.'

'While life prolongs its precious light—
Mercy is found and peace is given!
But soon, ah soon, approaching night
Shall blot out ev'ry hope of heaven.

While God invites, how blest the day!
How sweet the gospel's charming sound?
Come sinners, haste, O haste away,
While yet a pard'ning God he's found.'

Soon, borne on time's most rapid wing,
Shall death command you to the grave;

Before his bar your spirits bring,
And none be found to hear or save.

In that lone land of deep despair,
No Sabbath's heavenly light shall rise;
No God regard your bitter prayer,
Nor Saviour call you to the skies.'

2d—The character of the tempter's assertion: for God doth know, &c. as though he could appeal to God for the truth of his assertion. God doth know—what? That 'your eyes shall be opened.' By whom? Had not God opened their eyes? And in God's light, could they not see light? Who, then, was to open their eyes, and for what purpose? Could sin or satan open their eyes?

3d—The temptation itself: 'and ye shall be as gods, knowing good and evil.' 'Ye shall be as gods!' *How impious!* What *heaven-daring presumption!* And they should know *good and evil!* Good they *already knew!* But why should they know evil—commit evil? or, why should they *sin against God?* This is the obvious import of the passage. The Lord Jesus 'knew no sin'—did not commit any sin. And the word knew, or the phrase knew not, is frequently used, in the sacred scriptures, to denote, freedom from—not concerned with, &c.

We now proceed to the sequel. 'And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise,* she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed figleaves together, and

* A desire to be wise, above what is written—to be great, far beyond our present condition—to bear rule or control, without reference to right or title—and to have our own inclination gratified, or our own will and way in whatever appears to be pleasing to us—without considering that our happiness is inseparable from our duty—our advancement from our submission—our growth in grace and knowledge—from our firm faith and cheerful obedience. THESE, from woeful experience, in all ages, have proved to be the fruitful sources of evils—that far exceed all human calculation!

THEREFORE, 'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.'—James i. 13—15. 'Wherefore, let him that thinketh he standeth take heed lest he fall.'—1 Cor. x. 12. And therefore, 'take heed to himself,' that he 'be not conformed to this world.' 'For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.'—1 John ii. 16.

made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, the woman, whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, what is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat.'

Under a review of this passage, the following ideas present themselves to our consideration:

1st—The woman looked at the tree, 'she saw that it was *good for food*, and that it was *pleasant to the eyes*.' But was the quality of the fruit, and its being pleasant to the eyes, so many reasons for transgressing the divine command? There cannot be *any reason*, as we have seen, *for sin—ingratitude—rebellion!* But was there any *inducement*? We have been informed, that 'out of the ground made the Lord God to grow *every tree that is pleasant to the sight, and good for food*.' The same was said of

every tree, that was said of the forbidden tree, and it was a single exception, in the midst of the richest variety and profusion! There could not, therefore, be any lawfully conceivable inducement to transgression. Both law, and reason, and dependence, and gratitude, and faith, and love, and true enjoyment, and the obedience of the heart—*revolt from the idea with horror!*

But she looked at the tree, and she *yielded to the temptation!* Hence it would appear, that she both gratified the *unlawful desire of her eyes*, and *trusted in her own heart*. Well may we pray, ‘turn away mine eyes from beholding vanity, and quicken me according to thy word.’ And as he that trusteth to his own heart is a fool, so should we keep our hearts with all diligence: for out of them are the issues of life.

2d—She gave the fruit unto her husband, and he did eat. It would appear, that there was but little hesitation on the part of Adam. Why? Why did he not pause, reflect, consider and weigh the *probable consequences of transgression?* Perhaps he did so *in some degree*; but was led on by great ardor of mind, under conflicting emotions—a rush of ideas, producing a precipitancy, and a piercing view of his tender and delicate relation to his guilty partner—she has taken that step—shall I not follow? Thus led on, and not improbably, almost le-

fore he was aware--*He did eat! 'Twas done!--*
Hence the necessity and importance of being calm
and collected, and cool, and deliberate, and, in a
word, of being NOW PREPARED! Reader, art
thou *now prepared, for whatever lies before thee?* Art
thou now

‘Looking to God, thy soul to keep,
And watching unto prayer?’

‘In vain is the net spread in the sight of any bird.’
Let us, therefore, ‘watch and pray, lest we enter
into temptation.’ Canst thou not say, ‘it is good
for me to draw near unto God?’ And is the Lord
thy helper?

‘Help, Lord, to whom for help I fly,
And still my tempted soul stand by,
Throughout the evil day;
The sacred watchfulness impart,
And keep the issues of my heart,
And stir me up to pray.’

3d—‘And the eyes of them both were opened.’
And here the question recurs, ‘who opened their
eyes?’ We now reply, that their eyes were open-
ed by a clear, and vivid, and piercing perception of
the sin—the dreadful sin—which they had just com-
mitted! THEY KNEW SIN--EVIL! *They had an*
experimental knowledge of evil! They had eaten of
the tree, which was to them a *criterion*: the tree of

the knowledge of *good and evil!* And what followed? They were covered with conscious guilt, and shame and confusion! 'Alas! how fallen!' Their innocence—their peace—their purity had fled! BEFORE—they were strangers to 'guilty joys'—strangers to misnamed pleasures—strangers to alienation from the life of God! Now let us look back upon the Eden which they had forfeited, and upon their FORMER *holy and happy condition!*

It would appear that it was about the time of their creation, that 'the morning stars sang together, and all the sons of God shouted for joy.' And then they could join in chorus with the angelic hosts—then they could 'talk with God,' and enjoy communion with him—then every day was to them a Sabbath—every season a spiritual festival—every moment a moment of enjoyment! God was in all their thoughts—creation itself beamed upon them—all was light, and life, and love, and peace, and joy! O ye blissful scenes! Ye lovely partners of mutual joys! Ye thrice happy pair! Ye did then bask in the beams of your beneficent Creator's presence! No thought of foolishness—no thought of evil was then in your minds! *O how could you—why did you put forth your hand to evil, and despoil yourselves of happiness, and cover creation with the darkest gloom!* What follows? Conscious of their

sin and shame, 'they sewed fig-leaves together, and made themselves aprons.'

'The pride of dress did ne'er begin—
Till Eve our mother learn'd to sin!'

Have we, then, *any reason to be proud of dress?* Is it not 'the folly of the mind?'

'The adorning thee, with so much art,
Is but a barb'rous skill!

'Tis the pois'ning of a dart—
Too apt before to kill!'

'And they heard the voice of the Lord God walking in the garden in the cool of the day.' JEHOVAH Jesus!—not improbably in a more especial manner—then appeared to them, walking in the garden. and they *heard his voice!* *With what a thrill it must have passed through them!* A guilty conscience is very soon alarmed! But the *voice of the Lord God!* The thunderings and lightnings of Sinai, could not have affected them *so much!* And what did they do! 'Hid* themselves from the presence of the Lord God amongst the trees of the garden.' 'How had sin blinded their minds!' 'Hid themselves from the presence of the Lord God'—from the presence of that great and glorious Being who inhabits eternity and fills immensity! 'Can any hide

* See appendix B.

himself in secret places, that I shall not see him? saith the Lord.' 'There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.'

'Lord, thou hast searched and seen me through;
Thine eye commands with piercing view—
My rising and my resting hours,
My heart and flesh with all their powers.

O may these thoughts possess my breast,
Where'er I rove, where'er I rest;
Nor let my weaker passions dare—
Consent to sin, for God is there!'

But they were arraigned before their Maker, and scrutinized by the 'searcher of hearts and trier of reins.' And the fearful question was put to Adam, 'Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' 'And the man said, the woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.' As if he had said, if thou hadst not given the woman to be with me, I should not have eaten of the tree. Thus casting the blame upon God. God had seen, that it *was not good* for man to be alone; '*It is not good* that man should be alone; I will make him an help meet for him.' What *base ingratitude*, then, did Adam display! 'And the Lord God said unto the woman, what is this that thou hast done? And the

woman said, the serpent beguiled me, and I did eat.' As the man cast the blame upon the woman, so the woman cast the blame upon the serpent! There did not appear to be any humiliation—any acknowledgment—any contrition—any supplication for mercy! *Awful perversity!* If they had fallen upon their faces, and rent the air with their cries, or groans had suppressed their utterance, and anguish and horror unutterable had been depicted in their countenance, would it have been unbecoming the *dreadful occasion!* But sin had not only blinded their minds, but hardened their hearts, and stiffened their necks, and brazened their faces, and covered them with the *cloak of the most daring impiety!* They threw the blame upon their MAKER—upon the WORKS OF HIS HANDS! 'Tremble, O heavens! And be astonished, O earth!'

SECTION V.

OBSERVATIONS UPON THE ADMISSION OF MORAL EVIL INTO THE UNIVERSE.

The Narrative continued—Exterior consequences.

1st—Let us consider the voice of reason.*

* The voice of right-reason, in pronouncing judgment according to truth, founded upon incontrovertible testimony.

'INGRATE—he had of me all that he could have.'—*Milton.*

As a moral agent, did he not have all that he could—should—ought to have?

'Such I created all the etherial powers—
Freely they stood who stood—and fell who
fell.'—*Ibid.*

'Man is to man the sorest—sorest ill!
Man falls by man, if finally he falls!'—*Young.*

2nd.—Let us duly consider—THE VOICE OF REVELATION.

'Lo, this only have I found,' (this is the result of my long and patient investigation of this all-important subject,) 'that God made man perfect; but that he hath sought out many inventions.'—Eccl. vii. 29.

'My people would not hearken to my voice.'—Ps. lxxxi. 11.

'Yea, they despised the pleasant land; they believed not his word.'—Ps. cvi. 24.

'Let us labor, therefore, to enter into that rest,' (the heavenly Canaan,) 'lest any man fall after the same example of unbelief.'—Heb. iv. 11.

'Come,* and let us return unto the Lord.'—Hos. vi. 1.

* Mal. iv. 1-2. Zech. xiii. 1; and ix. 11-12. Micah vi. 6-8. 2 Cor. v. 17-21. Rom. v. 1-2, and viii. 12. Eph. v. 12.

‘O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.’—Hos. xiv. 1.

‘Wherefore will ye plead with me? Ye all have transgressed against me, saith the Lord.’—Jer. ii. 29.

‘Wherefore, I will yet plead with you, saith the Lord, and with your children’s children, will I plead.’—Jer. ii. 9.

Let us, therefore, look at the children’s children; and let us ask ourselves, doth not the Lord thus plead with us? And is not ‘every mouth stopped,’ and is ‘not the whole world guilty before God!’—Rom. iii. 19. And hence we are led to consider a question which has been brought forward times without number, and which, abstract from all speculation, involves the most solemn and momentous considerations. *Why was moral evil admitted into the universe?* We reply, because the eternal I AM knew that it would comport with his attributes and perfections—that it would comport with the appellations—*Creator---Father—Preserver—Benefactor*—that it would comport with the eternal display of his infinite benevolence, truth and love, justice and mercy! We are satisfied,* therefore, under this head, as well as in every other department of this work, with the general declarations of

* See appeal.

the sovereign and immutable Jehovah—(Ps. lxxviii. 5)—with the annunciations of his ‘holy and righteous law,’ Rom. vii. 12; and with the invitations, and promises, and precepts of ‘the everlasting gospel.’ Rev. xiv. 6. For he hath declared to us, that ‘his ways are equal,’ Ez. xviii. 25—that ‘he will not lay upon men more than is right,’ Job xxxiv. 23—that ‘he will judge the world in righteousness,’ Acts xvii. 31—and we are assured, that all holy and happy beings will forever unite in ‘singing, Alleluia, salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments.’—Rev. xix. 12. And we are assured, that ‘he that overcometh’ (that every one that overcometh the world, the flesh and the devil,) ‘shall inherit all things.’—Rev. xxi. 7. And that all who overcome their spiritual enemies, ‘and mortify the deeds of the body,’ will forever exclaim: ‘not unto us, O Lord, not unto us, but unto thy name we give glory, for thy mercy, and thy truth’s sake.’—Ps. cxv. Rom. viii. 13. Eph. vi. 12. And that they will unite in songs of deliverance—adore the riches of divine grace and mercy—and ‘sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy:

for all nations shall come and worship before thee; for thy judgments are made manifest.'—Rev. xv. 3-4. And therefore, he hath revealed himself to us as 'the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty:' his justice and mercy must not be 'stained.'—Ex. xxxiv. 6-7. But he is both 'a just God and a Saviour,' (Is. xlv. 21.) and doth declare his righteousness, 'that he might be just,' (proving that he is just,) 'and the justifier of him who believeth in Jesus.'—Rom. iii. 26. And this is announced to us in terms that overwhelm the angelic hosts with wonder and astonishment. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'—John iii. 16. And hence we are assured, that he 'is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.'—2 Peter iii. 9. It is evident, therefore, that impenitent sinners cannot justify themselves. 'If I justify myself my own mouth shall condemn me.'—Job ix. 20. Again: 'God commandeth all men every where to repent.' Acts xvii. 30. And 'this is his commandment, that we should believe on the name of his Son Jesus-Christ.'—1 John iii. 23. And therefore we are

assured; that we should 'repent and believe the gospel,' (Mark i. 15,) through the strength of that grace which he freely offers to us, through his well-beloved Son. For he 'will give his Holy Spirit to them that ask him,' (Luke xi. 13,) that they may believe with that faith which is of the operations of his Spirit, (1 Cor. xii. 6-7. Col. ii. 12,) 'believe with the heart unto righteousness, and with the mouth make confession unto salvation,' (Rom. x. 10.) and 'worship him in spirit and in truth.'—John iv. 24. Ez. xxxvi. 31.

But if not, whither shall we go? What shall we do? Ez. xxii. 14. * * * But divine mercy is still (astonishing condescension!—still more astonishing forbearance!) proclaimed to us. And therefore,

'To-day attend his voice,
Nor dare provoke his rod.'

Lest he depart from thee—lest he give thee up forever. 'My Spirit shall not always strive with man.' Gen. vi. 3. And therefore, 'ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'—Mat. vii. 7. What more could we require? Require? What do we deserve? * * * Are we not sinners? 'All have sinned, and come short of the glory of God.' Rom. iii. 23. What, then, is the language of be-

lievers? 'Being justified freely by his grace—through the redemption that is in Jesus Christ: whom God hath set forth to be propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.'—Rom. iii. 24–25. And should sinners despise the goodness, and forbearance, and long-suffering of God, not knowing or believing, that the goodness of God leadeth them to repentance?—Rom. ii. 4. We repeat, therefore, that every mouth is stopped, and that the whole world is guilty before God.—Rom. iii. 19. And yet salvation is freely offered to every penitent sinner, through faith in the Lord Jesus Christ.—Acts xvi. 31. 'Wherefore he saith, awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.'—Eph. v. 14. And therefore, 'flee from the wrath to come'—'lay hold upon the hope set before you in the gospel'—'lay hold of eternal life.' If you do not, what is now your condition, and what will be your condition forever? And what is the condition of all impenitent sinners? 'They are without excuse.'—Rom. i. 20. For, 'say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel.'—Ez. xxxiii. 11. 'Yet the children of thy

people say, the way of the Lord is not equal.'---Ez. xxxiii. 20, and xviii. 23. And it has been often asked, 'did not God know that our first parents would sin against him?' Most assuredly---he knew all things.'---Acts xv. 18. 'Why, then,' it has again been asked, 'did he create them?'---Rev. iv. 11. 'And why did he admit moral evil into the world?' Dan. iv. 35. To these questions we have already substantially replied; and the sacred volume replies in detail! 'But,' says the objector, 'I do not comprehend * how the admission of moral evil into the world comports with infinite goodness and mercy.' And are there not many other things which thou dost not comprehend, but which thou dost not, therefore, *disbelieve*? And wilt thou not be consistent? Thou surely wouldst not impeach the Almighty!--Job xxxiv. 10. Is he not holy and wise, and just, and good?---Ps. cxlv. 17. What does our reason say to us? * * * We affirm, that right reason accords with revelation!--Rom. xii. 1. But if thou dost not believe the authenticated and confirmed revelation from God; the treasury of wisdom and knowledge which he has imparted to us; how wilt *thou* account for the fall of man, and the subsequent condition of the human family, for so many thousand years, and for all the judgments

* See supplementary notes. 1.

which have been inflicted upon our guilty world, and for all the operations (shall we not say so?) of an all-wise and just and gracious providence?---Job xxxviii. 3. Bring forward thy STRONG REASONS! But all that have been brought forward--'the thousand* and one arguments'---have been answered more than a thousand and one times, and have fallen before the force of truth---mighty truth---*times without number!* Naked facts alone disprove them! But if thou dost not believe---what? That the Almighty is wise, and holy, and just, and good * * * * But we recoil from the idea with horror! Is it possible that thou canst entertain such an idea for a moment? Perhaps thou wouldst not avow it. What then? What dost thou mean by the assertion, 'I do not comprehend how the admission of sin into the world, and the present condition of the human family, can comport with the declarations of divine goodness and mercy?' *What is the import of this assertion?* Or does it cover some secret idea, still lurking in the mind?

Let us, therefore, ascend to the *acme of reason!* And now we inquire, art thou a moral agent? Dost thou not choose or refuse, like or dislike, approve or condemn? Of this thou art assured. We appeal to thy own consciousness! Now, if we should say

* See supplementary note 2.

to thee, thou hast not the power of choice, and thou canst not distinguish between right and wrong, nor, consequently, judge between man and man, if we should say so to thee, wouldst thou not be offended—justly offended? Nay, more, wouldst thou not be shocked, and deem it *an insult to thy understanding?* * * * It must be obvious, therefore, that thou wouldst not GIVE UP thy free agency, and become A MERE MACHINE, alike devoid of praise and blame! Such an idea is contrary to reason, and therefore the mind revolts from it! And it is evidently contrary to *every correct idea of a period of probation for eternity!* What follows? That man, as a free agent, and a probationer for eternity, was able to stand, yet free to fall! Was there, then, injustice in *permitting* him to fall—in *allowing* him to exercise his free agency—in not depriving him of that power, the deprivation of which, in THY OWN CASE, would make thee shudder? See Deut. xxx. 19. Ez. xxxiii. 7. Lam. iii. 38. Amos iv. 11–12.

We shall now, in this place, and for the purpose of giving *prominency* to the important question before us, consider the punishment immediately inflicted upon Adam and Eve, after their transgression, preceded by the sentence passed upon the tempter, the application and consequences of which will be considered in the course of our in-

investigation. 'And* the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shall thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed† and her seed; it shall bruise thy head, and thou shalt bruise his heel.' We now read, 'Unto the woman he said, I will greatly multiply thy sorrow and conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.'

* See supplementary note 3.

† See John viii. 44. Eph. ii. 2. 1 John iii. 8 10. and 5, and v. 19. See, also, the following texts, as affording a striking illustration, Gal. iv. 29. John xv. 18. Rev. xii. 17.

We here have the nature of the punishment before us. Sorrow—the ground cursed; and the consequences, ‘thorns and thistles shall it bring forth unto thee;’ and the very peculiar character of the termination of man’s mortal career, ‘dust thou art, and unto dust shalt thou return:’ *thou shalt die!* Sorrow and sin are inseparable: it cannot be otherwise: and for holy, wise and just reasons, *it should not be otherwise!* And if we cannot say *amen*, to this inference, it is because our heart is not right in the sight of God. For whatever may be our condition—we should pass a *just and faithful sentence upon ourselves!* It is so, and should always be so, with regard to the usages of every well-organized Christian society: the reasons are too obvious to be brought forward in this place. But that we may have the most clear and vivid perception of the nature and consequences of sin—let us look at and contemplate the CHARACTER OF GOD! His purity, holiness and consequent hatred of sin—*infinitely transcend our utmost conception!* Thou art holy, ‘O thou that inhabitest the praises of Israel.’—Ps. xxii. 3. ‘Thou, even thou, art to be feared; and who may stand in thy sight when thou art angry?’—Hab. i. 13. And what does the Lord say of iniquity? ‘Your iniquities have separated between you and your God.’—Is. lix. 2. And how does God express his abhorrence of iniquity, of sin,

of moral evil of every kind? 'O, do not this abominable thing that I hate.'--Jer. xlv. 4. Rev. xxi. 8. And what were the feelings and emotions of even a man of like passions and perceptions with ourselves, when he was favored with such a view of the divine glory, as was adapted to his finite senses and moral vision? The answer is comprised in the vision itself. 'I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six rings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.' 'Then said I, wo is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.' Is. vi. 15. Does it not follow that it is a dreadful thing *to sin against God*? And hence we read that 'God is angry with the wicked every day.'--Ps. vii. 11. But let us also look at and contemplate the MORAL GOVERNMENT OF GOD--the MORAL GOVERNMENT OF THE UNIVERSE! This is a theme of inconceivable magnitude and importance--a theme that does engage, and no doubt forever will engage the hearts and minds, and most profound attention and reverential consideration of every order of holy and

happy beings! And can WE BE INDIFFERENT TO SUCH A THEME? We, who have been, if we are not still, rebels against that moral government? We, towards whom goodness and mercy, the most astonishing and over-whelming, have been so long and signally displayed? SURELY IT CANNOT BE? IS IT POSSIBLE?*

But what does the moral government of Deity involve? Whatever concerns his holiness and justice, as well as his goodness and mercy; and whatever concerns the holiness and happiness of unnumbered millions, and, by natural consequence, whatever concerns his eternity and immensity; whatever concerns all the dispensations of his providence, and every pulsation, every motion, every thought, word and action of all his intelligent and rational creatures! Now, reader, look at *sin*, against a God of infinite purity and holiness—look at its consequences, as committed against his moral government—hurling defiance at the moral sceptre of the universe—aiming to subvert filial affection, holy love, cheerful obedience, order, harmony, peace and concord! And to produce, in their stead, (appalling idea!) evils infinitely more direful than can be conceived by any created intelligence! See the merry-hearted monster VICE!—thus opposed to

* See Ps. lxxxix. 14. Rev. xv. 3. Rom. iii. 4.

VIRTUE! See hatred—hatred to God; (*most horrible idea!*) see anarchy, mis-rule, fierce contention, malignant passions, rage, fury, destruction! See, in a word, REBELLION IN ALL ITS MOST DREADFUL AND MOST AGGRAVATED FORMS! And now turn to the garden of Eden—now look at the punishment inflicted on our first parents: and now ask thyself, art thou surprised that sin produced sorrow—that the ground was cursed for man's sake—that it was the cause, and is still the cause of evils innumerable—that it brought 'death into the world and all our wo?'—Rom. v. 12, and vi. 23. Ez. xviii. 4. Rom. vii. 24-25. Heb. ii. 2.

It follows, therefore, beyond the possibility of a truly rational doubt, that the God of light and love, truth and justice—the Universal Parent—the moral governor of all worlds, COULD NOT ALLOW SIN TO PASS UNPUNISHED, consistently with his purity and holiness, justice and truth, and the rectitude IMPLIED IN THE ADMINISTRATION OF HIS MORAL GOVERNMENT! We might justly suppose, that the Almighty would rather dissolve the universe in a moment, with all its orders of created intelligences, than to ALLOW HIS MORAL GOVERNMENT TO BE SULLED FOR AN INSTANT! 'A God of truth, and without iniquity—just and right is he.' Hence we are led to inquire: 'wherefore doth a living man com-

plain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens.' And let us, therefore, for our further instruction, again look upon *the exterior consequences of the first transgression!*

The ground was cursed as an *awful proof of the divine displeasure!* 'Briers and thorns shall it bring forth unto thee;' a *standing memorial—a moral beacon, to warn man of the fearful consequences of transgression!* 'What shall we then say to these things?' 'I will bear the indignation of the Lord, because I have sinned against him.' Micah vii. 9. For I know—I am assured, that 'the judgments of the Lord are true and righteous altogether.' And therefore, reader, we thus 'vindicate eternal providence, and thus justify the ways of God to man.' Dan. iv. 37. 2 Tim. iv. 8. Ps. xix. 9.

We proceed. We have seen, that *the sentence was pronounced*, and then *man was expelled from Paradise!* 'The Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.'

SUPPLEMENTARY NOTES ILLUSTRATING
THE PRECEDING OBSERVATIONS.

1st. It must be evident, from the very nature of things, that it is utterly and absolutely impossible for a finite being to comprehend the infinite mind! 'Canst thou by searching find out God? Canst thou find out the Almighty to perfection?' Job xi. 7. If thou shouldst continually progress in the intellectual and moral scale of being, yet thou wouldst forever be, in this inconceivably important sense of the expression, at an infinite distance from Deity! Yet man, the creature of yesterday, would arraign his Maker before a **FINITE TRIBUNAL**, and say unto him, 'what dost thou?' Why hast thou made me thus?' Is it not 'horrible, horrible, most horrible?' Is. iii. 9, and v. 16. Job iv. 17, and xxxiv. 10.

2d Although so much has been written and said against the Christian religion, yet the whole might be comprised in a very small compass. The quintessence of many large volumes, might be compressed within the space of a penny pamphlet! What shall we say to this prominent fact? 'Should not the multitude of words be answered, and should a man full of talk be justified?' Should words be like wind? Eph. iv. 14. And might we not say to

infidels, with the utmost truth and propriety, why should a man 'darken counsel by words without knowledge?' Job xxxviii. 2. And still more 'how forcible are right words, but what doth your arguing reprove?' Job vi. 25. It is a lamentable fact, that in many of the new settlements,* infidels are to be found, who have made themselves masters of one or more infidel productions; such as those of Volney, Hume, Carlisle, Paine, Herbert, Bailey, Brydon, Gibbon, Shaftsbury, Bolingbroke or Voltaire; and have exultingly brought forward old stereotyped objections, which have been answered times without number, as though they had just discovered them; and to their disgrace—to their shame and confusion be it recorded, that they have, in many cases, succeeded in deceiving the ignorant—the plain and unlettered, those who had seen but little of the world, and read less; and they have been looked up to as great men, as oracles to their respective neighborhoods! But how little they appear in the light of true reason, and the pure and unsullied light of *revelation*! These are the 'scoffers of the last days.' 2 Peter iii. 3; 'by reason of whom the way of truth is evil spoken of,' 2 Peter ii. 2; these are they, who, while they 'promise others

* The facts are numerous; and the impressions made by them cannot be forgotten!

liberty, are themselves the servants of corruption,' 2 Peter ii. 19, and while they 'turn away many from the truth, WREST THE SCRIPTURES TO THEIR OWN DESTRUCTION!' 2 Peter iii. 16. Christian parents, will you not train up your children in the fear of the Lord, instruct them in season and out of season, with meekness and condescension to their capacities, with the utmost patience and perseverance, and with unceasing prayer to the Father of lights for his blessing upon your efforts for their spiritual and eternal welfare, that they may not go in 'the way of transgressors'—that they may not 'sit in the seat of the scornful'—that they may not 'bring your grey hairs with sorrow to the grave?' And will you not avail yourselves 'of Sunday schools—of infant schools—of bible classes, those *great nurseries to the church!* *Those great barriers to infidelity?*

3d. As the serpent, whatever might have been his original form and appearance, was evidently under the agency of the arch enemy of immortal souls, who can make himself appear as an angel of light, and who often endeavors to make 'the wrong appear the better reason;' so we need not inquire, as a matter of consequence, how he conversed with Eve—how he effected his purpose, &c. It is manifestly unnecessary: the facts are before us; and of his power of communication, by whatever means, there should certainly be no question. How does

he now operate upon the human mind? 2 Cor. xi. 14. How does he now tempt immortal souls? Mat. xiii. 39. But shall we be deceived by him! Rev. xii. 9. 1 Peter v. 8.

‘DECEIVED by subtle snares of hell,
Adam our head, our Father, fell;
When satan, in the serpent hid,
Propos’d the fruit that God forbid!’

THEREFORE,

‘Fly from the false deceiver’s tongue,
Ye sons of Adam, fly;
Our parents found the snare too strong,
Nor should the *children try!*’

SECTION VI.

REDEMPTION.

‘AND was the ransom paid?’

‘The ransom was paid down; the fund of heaven,
Heaven’s inexhaustible, exhausted fund,
Amazing, and amazed, pour’d forth the price,
All price beyond: though curious to compute,
Arch-angels fail’d to cast the mighty sum:
Its value vast, ungrasped by minds create,
Forever hides, and glows, in the Supreme.’

WE now behold man exiled from Paradise; yet he was not left to be 'a wretched wanderer.' No doubt he cast 'many a long and lingering look behind.' 'How blessings brighten when they take their flight.' Farewell, ye blissful scenes! Farewell, ye lovely bowers of sweet repose! Farewell! Farewell! FOREVER! 'How sad and sickening! How dreary earth appears! Oh! what a CONTRAST!

'What hast thou done, foul monster SIN?

Parent of woes of all dimensions!

But for thee, sorrow had never been,

All cursed, all noxious thing!

We shall now, more distinctly and particularly, view man as a subject of the moral government of Deity: OUR PRINCIPLES ARE BEFORE US.

1st. The attributes and perfections of Deity, necessarily involve fixed and immutable principles, and by natural consequence, they necessarily involve whatever is implied and expressed in a DUE RELATION OF BOTH THINGS AND PERSONS! Hence the correlative import of the all-comprehensive terms—CREATOR—CREATURE. And hence, by a PARITY OF REASON, THE SUM AND SUBSTANCE OF ALL MORAL OBLIGATION! It follows, therefore, beyond the possibility of a rational doubt, and to the preclusion of all rational misapprehen-

sion, that man—that every rational creature is, and forever must be, under a natural, necessary and unalienable obligation to love the Lord God with all his heart and mind, soul and strength: and for the same reason—the relation of rational creatures to each other, as well as to their Maker, to love his **FELLOW CREATURES AS HIMSELF!** This is the way to proceed upon **RIGHT LINES**, and not upon **CURVES**; to be guided by **TRUTH**, and not by **ERROR**—by **REALITY**, and not by **IMAGINATION!** And this accords with **RIGHT REASON!**

It must be evident, therefore, that it is dangerous to diverge from **FIRST PRINCIPLES!** Yet man is prone to speculate, rather than to reason—to imagine, rather than to realize! *What a strange perversity, and what a lamentable proof of man's fallen nature!* 'Vain man would be wise, though man be born like a wild ass's colt.' He would be 'wise in his own conceit.' And what can be expected when he has diverged from *right principles?* Is there not 'a lie in his right hand?' Hence scepticism, materialism, latitudinarianism and all the anti-rational theories, barren and inflated speculations of every hue and form, which have so long deluged the world! Are there, then, **NO FIXED PRINCIPLES?** Is there **NO SURE MORAL STANDARD?** Are we left to float at **RANDOM?** And is there **NO ANCHOR?** And **NO SAFE MOORINGS?** And is it of **NO**

CONSEQUENCE WHAT A MAN BELIEVES? Is it not passing strange, that such ideas should have ever obtained currency in the world, and that in the FACE OF REASON AND REVELATION? And yet they are very common. So true it is, that the 'world by wisdom knew not God.' 'Where is the wise? * Where is the scribe? Where is the disputer of this world?

But as we have seen, we are not left to wild conjecture---to be tempest-tossed upon the waves and billows of uncertainty---to be forever in 'wandering mazes lost!' * * * *Reason---REVELATION* ---YE CONSTITUTE OUR THEME!---to you we return; and guided and guarded by our all-wise Creator, we fear not the attacks of the many headed monster error; we fear not the sophistry of a mis-named philosophy; we fear not the combined armies of the aliens! Truth is mighty, and WILL---MUST PREVAIL! And we have seen in what light we view reason, and what is it, but the right exercise of our intellectual powers---in our inquiry after truth---in our comparing things with each other---in whatever is implied in the natural, correct and consecutive process of the mind, by which it arrives at satisfactory conclusions--conclusions that accord with the nature of things!

* 1 Cor. i. 20. Is. v. 21. Job xi. 12.

'Pompous sons of reason, idolized
 And vilified at once; of reason dead,
 Then deified, as monarchs were of old:
 Wrong not the Christian; think not reason
 yours.

'Tis reason our Great Master holds so dear;
 'Tis reason's injured rights his wrath resents;
 'Tis reason's voice obey'd his glories crown;
 To give *lost reason* life, he pour'd his own.'

To right reason, therefore, in opposition to reason---improperly so called---*we adhere!* But we do not, we will not put reason in the place of REVELATION---the lesser light in the place of the GREATER! There is no necessity for going from one extreme to another. Is there not a happy medium? We consider reason as the hand-maid to REVELATION; and we could no more put reason in the place of revelation, than we could put a finite mind in the place of the INFINITE MIND. In whatever, therefore, reason is deficient, REVELATION COMES TO OUR AID! Here is NO CONTRADICTION, but, on the contrary, A MOST HAPPY UNION! When the pupil is taught by his master, he does not renounce his reason. It is by its due exercise, that he comprehends his master's instruction. It might appear superfluous to remark, that there is an immense disparity between the instruction imparted by a master, and the instruction received from the Su-

PREME BEING! But a correct idea of instruction, with the due exercise of reason, is conveyed to the mind: and we know that there is a most happy gradation in all orders of being; and as the weaker look to the stronger for aid, so the ignorant look to the enlightened for instruction. So, therefore, should man, the creature, look to God, *the Creator*, for the 'wisdom which is profitable to direct.' 'Trust in the Lord with all thy heart; and lean not to thy own understanding. In all thy ways acknowledge him, and he shall direct thy paths.' And should it not be our prayer, 'what I know not, teach thou me?' As we have duly considered the great difference—the striking contrast between the reception of a revelation, or any part of a revelation, which is beyond the comprehension of our reason, but which is solemnly attested and confirmed, and whatever is contrary to our reason; so it is not necessary to adduce any more arguments in this place. We have proceeded upon correct principles; and we shall endeavor to clear our way as we prosecute our course. And we have seen, and shall still see, and continue to see, that right reason does and will lead us to REVELATION, and that whatever is necessary to be known by us, in order to our present and eternal happiness, is indeed CLEAR—FULL—LUMINOUS!

Now, reader, we again turn to our first parents;

we again see them expelled from Paradise! What is their condition? They have violated the *eternal and immutable moral law of the universe!* That law which said to them, *this do* and thou shalt LIVE; but if thou dost *transgress* thou shalt DIE! What follows? An all-important question---a question that might involve the most awful suspense! Why, then, was not death immediately inflicted? We answer, *because mercy interposed!* But how? Justice must be maintained; the divine law fulfilled; all the divine attributes harmonized! Can reason bring forward, or even propose *terms and means of atonement and reconciliation?* But let us look at the *inconceivable magnitude of the offence!* An offence committed against infinite light and love, and while encircled by peace and joy, and amidst the unutterably rich and multiplied display of infinite wisdom and power---varied profusion of whatever was 'pleasant to the sight and good for food,' a lovely paradise for a HOME, the world itself for a diversified range, 'dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:' 'And God blessed them.' *What a consummation of the whole!* 'Whom he blesseth is blessed' indeed! 'His blessing maketh rich; and he addeth no sorrow with it.' And they had continual access to him, and could hold continual communion with him, and could

receive from him a continual supply for all their *truly filial desires, hopes and expectations!* What more could they hope for---expect---desire? Should they not have seen, and known, and realized, and have virtually sung, with the liveliest emotions of gratitude:

‘God is my all-sufficient good,
My portion and my choice:
In him my vast desires are fill’d,
And all my powers rejoice.’

Reader, we cannot, as depraved and sinful creatures, or even *as believers*—regenerated by divine grace—form an adequate conception of the holy, happy and delightful condition of our first parents, before they *rebelled against their Maker!* But does not OUR comparatively faint and inadequate conception of their blissful condition, make their unbelief, ingratitude and transgression, appear to us in the *blackest colors?* How, then, did they appear in the view of the *holy and happy beings?* And how did they appear in the view of *their Maker?* And now the question again recurs, what could *reason do, offer or propose?* HERE *reason is dumb!* *Man could not atone for his transgression!* He had violated the DIVINE LAW: and he could not satisfy the unalterable claims of DIVINE JUSTICE! And the law might be figuratively—but

most truly and most solemnly—beyond the power of human conception, represented, as taking him by the hand, and saying to him, in awfully terrific tones, 'PAY ME THAT THOU OWEST!' We can proceed no further! We need not! We must look to another source—AN INFINITE SOURCE!

'WHAT but the fathomless of thought divine,
 Could labor such expedient from despair,
 And rescue both'—both justice and mercy!
 'Both rescue!—both exalt!
 Oh, how are both exalted by the deed!
 The wondrous deed! or shall I call it more?
 A wonder in omnipotence itself!'

'Not thus, our infidels—th' eternal draw—
 A God all o'er, consummate, absolute,
 Full orb'd, in his whole round of rays complete:
 THEY set at odds heaven's jarring attributes;
 And, with one's excellence, another wound;
 Maim heaven's perfection, break its equal
 beams,
 Bid mercy triumph over God himself,
 Undeified by their opprobrious praise:
 A God all mercy—is a God unjust.'

But now, reader, **DEITY** COMES FORWARD! See
 divine justice and mercy equally balanced! See
 divine goodness expanded! See the astonishing

plan of divine wisdom unfolded! See the love of the Father, beaming in the face of his CO-EQUAL and CO-ETERNAL SON! See—in a word—SEE, (and wonder, and love, and adore,) the God of love, who ‘SO loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’

‘Thou most indulgent, most tremendous power!
Still more tremendous; for thy wondrous love!
That arms, with awe more awful, thy commands;
And foul transgression dips in seven fold guilt;
How our hearts tremble at thy love immense!
In love immense, inviolably just!
Thou, rather than thy justice should be stain’d,
Didst stain the cross; and work of wonders far
The greatest, that thy dearest far might bleed.’

Here, indeed, and most emphatically, ‘mercy and truth are met together; righteousness and peace have kissed each other.’ Well did a distinguished poet say:

‘Part of thy name divinely stands,
On all thy creatures writ,
They show the labors of thy hands,
Or impress of thy feet;
But when we view thy strange design
To save rebellious worms,

Where vengeance and compassion join
In their divinest forms:

Here the whole Deity is known,

Nor does a creature guess—

Which of the glories brightest shone,

The justice or the grace.'

But both shone ineffably—both were unspeakably exalted!—both proclaimed, 'glory to God in the highest, and on earth peace, good will towards man.' What, then, are thy emotions, reader? Art thou *unmoved*? Unmoved at a scene which overwhelmed heaven with astonishment! The 'angels desire to look into these things.'

Surely 'every heart should bound, and every bosom glow,' with the most ardent and never-ceasing love and gratitude!

'What heart of stone, but glows at thoughts like these?

Such contemplations mount us, and should mount
The mind still higher; nor ever glance on man,
Unraptured—uninflamed.'

'Redemption! 'twas creation more sublime;

Redemption! 'twas the labor of the skies.'

A truth so strange (so great!) 'twere bold to
think it true,

If not far bolder still *to disbelieve!*

And the 'well-beloved of the Father,' 'who had been always with him,' 'the brightness of his glory, and the express image of his person;' descended from the realms of bliss—disrobed himself of his uncreated glory, and took upon him our nature—clothed himself with humanity—humbled himself to be born of a virgin—submitted to every indignity—**GAVE HIMSELF FOR OUR SINS—DIED THE** IGNOMINIOUS DEATH OF THE CROSS! But while he 'emptied himself' of *his effulgent glory*, he most strikingly displayed the **GLORY OF HIS GRACE!**

'The cross, the manger and the throne,
Are big with glories yet unknown.'

And now we proceed to the development* of this blissful theme.

1st. The original promise of a Saviour was implied in the words, 'and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.' The Lord Jesus Christ was 'manifested, that he might destroy the works of the devil' But

* We would not be misunderstood: by the word *development*, therefore, we simply mean what we have already expressed, a clear, full and luminous exhibition of the essential doctrines and precepts of the Christian religion. Who could, in any other respect, *develope the plan of redemption?*

the arch enemy of immortal souls followeth hard after them! And how many are overtaken, entrammelled and 'led captive by him at his will!' And those who through divine grace resist him, are still hard beset!

'He worries whom he can't devour,
With a malicious joy.'

2d. A promise of a Saviour—of the Messiah, is also implied in the well-known language of Jacob, pronounced while blessing his sons, and informing them, by the spirit of prophecy, of what should befall them in the last days: 'the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.' The Christ or Messiah shall be sent to them; and they shall come unto him, as their *peace-maker*, and as their *great spiritual physician*! And the Messiah was anointed by his Father for his mediatorial office, 'an high priest forever, after the order of Melchisedec;' not having 'beginning of days nor end of life;' not reckoned like other priests, who were 'made priests according to the law of a carnal commandment, but after the power of an endless life.' 'He hath all power committed unto him in heaven and in earth.' Hence he is an *all-sufficient Saviour*! 'Thou shalt call his name JESUS; for he shall

save his people from their sins.' While listening to his voice, the spiritually dead, *new life receive!* 'He is able to save to the uttermost all who come unto God by him.' The Messiah was also promised to Abraham: 'in thee shall all the families of the earth be blessed.' Hence we read, that the Lord Jesus Christ was 'made of the seed of David'—a descendant of Abraham—'according to the flesh:' and as 'Abraham believed God,' and is called 'the father of the faithful;' so all true believers in the Lord Jesus Christ, are called the children of faithful Abraham, 'for ye are all the children of God, by faith in Christ Jesus.' And again: 'if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.' And 'Abraham rejoiced to see Christ's day: and he saw it, and was glad.'

Reader, have you rejoiced to see Christ's day? Have you seen it with the eye of faith, and are you glad? If so, 'as ye have received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.' If not, REMAIN NO LONGER A STRANGER TO THE GREAT SALVATION! Flee for refuge to the hope set before you in the gospel.

But we again proceed. From the foregoing quotations, we clearly perceive the *universality of the promise!* Hence we infer, that it does not ap-

pear necessary to quote many passages: it is our endeavor to be as explicit as possible. We now come to consider the nature and character of the *great points of contrast before us*—the condition of Adam *before the fall*, and his condition *after the fall*, when salvation was revealed to him, through our Lord Jesus Christ. The former is termed **THE COVENANT OF WORKS**: the latter **THE COVENANT OF GRACE**. And as we have seen, the former says *this do*: and thou shalt **LIVE**: but if thou *dost transgress*, thou shalt **DIE**. But the latter says, ‘believe in the Lord Jesus Christ and thou shalt be saved.’ With regard to the former covenant, we have seen the natural and moral obligation of our first parents, to love and serve the Lord their God. The divine law was written on their hearts; and the outward test of their obedience was before them. Good and evil, life and death, were in *full view*? But let us look at the *parties*. *A holy, wise and good God, their Creator, Preserver, Benefactor, Law-giver and Judge: and holy and happy beings, in the enjoyment of the divine favor, and furnished with every requisite for obedience.* And let us look at the solemn seals of the covenant. On the one hand, the *tree of life*: on the other hand, the *tree of the knowledge of good and evil*: and Paradise itself might be said to bear witness to the solemn transaction. Now, as **LIFE** was to be the consequence of **OBEDIENCE**, so **DEATH** WAS

to be the penalty inflicted in case of DISOBEDIENCE! Here, then, we have a clear and distinct view of the nature and character of the covenant of works. But what are we to understand by LIFE, in the all-comprehensible sense of the expression? We reply, that from the very nature of the injunction, it *implies* continuance in life—to *live forever!* in case of obedience: and, by a parity of reason, death, and continuance in death—to *die forever!* in case of disobedience. This is, most unquestionably, a correct view of the subject, in its natural connection: and the inferences are drawn from a correct view of *fixed and immutable principles!* But what are we to understand by a *continuance in life, in the all-comprehensible sense of the expression?* We answer, that as it *implies—to live forever,* so it necessarily *implies—spiritual enjoyment forever!* It follows, beyond the possibility of a doubt, that *to die forever,* necessarily implies *spiritual misery forever!* If the one be true, so is the other: they stand or fall together. But ‘every word of God is true.’ It must be evident, therefore, that he will *execute his threatenings,* as well as *perform his promises.* And ‘therefore, hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the works of a man shall he render unto him, and cause every man to find accord-

ing to his ways.' And we are assured, that though 'clouds and darkness are round about him,' with regard to whatever finite minds cannot comprehend, yet, 'justice and judgment form the habitation of his throne.' 'He sitteth upon his throne judging right:' and 'the righteous Lord *loveth righteousness.*' And what is the AWARD of his righteous judgment? 'The soul that sinneth shall die.' 'The wages of sin is death.' 'Whosoever shall keep the whole law, and offend in one point,' (or with the exception of one point,*) 'he is guilty of all.' And again: 'cursed is every one that continueth not in all things which are written in the book of the law to do them.' Can language be

* Much has been said and written upon the import of this phrase—'one point'—and yet it would appear, that the general bearing of the expression should preclude misapprehension. It is evidently intended to convey the very simple idea, that if any individual should endeavor to be very exact in every respect but ONE, he would, however strange it might appear to him—**MAR THE WHOLE**—be 'guilty of all.' Thus: if he should break any one commandment, he could not love God with all his heart. But God requires all the heart: 'thou shalt love the Lord thy God with all thy heart.'

'And love is the fulfilling' (or keeping) of the law.' It follows, that want of love, in any respect, or in any point of view, and in any sense of the expression, is not the fulfilling or breaking **THE**

more express—more convincing—more positive?
We appeal to **RIGHT REASON!**

We shall next consider the temporal death which followed the transgression, although it was not immediately inflicted. ‘By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.’ Hence ‘it is appointed unto all men once to die.’ And hence the ‘moment we begin to live, we begin to die!’ the seeds of mortality are sown within us. A sad and fearful monument of the dreadful consequences of sin! Sad and fearful to all who have not applied to the Great Physician of sinsick souls to extract for and from them, the **STING OF DEATH!**—that thrice horrid monster **SIN**. Reader, is the thought of death sad and painful to thee? **THOU MUST DIE!** How soon thou dost not know? Perhaps to-day! Thou knowest not what a day—an hour—a moment may bring forth! Therefore, **NOW—THIS MOMENT** prepare to **DIE—to meet thy God!**—through the strength of divine grace, as it is freely imparted, through the merits and mediation of the Lord Jesus Christ.

LAW, in the abstract and absolute sense of the expression! This might be illustrated in a variety of respects; but the limits of this work preclude detail, with the exception of its most prominent and important bearings. See appendix C.

But to return to our subject. We have now before us a rational and scriptural view of *death—temporal, spiritual and eternal!* Spiritual death—the deprivation of the divine favor, and the darkness of sin spread over the mind, immediately followed the transgression. They endeavored to hide themselves from the Lord God—to palliate their sin—to cast the blame upon the Author and Giver of all good—their bountiful benefactor! Can we desire or obtain stronger proof of their *spiritual death*? And we have seen, that *eternal death awaited them*, and that the consequences of sin were most awfully portrayed before them. These points premised, we are prepared to conduct the reader to the embodied promulgation of the moral law, commonly called the decalogue, from Mount Sinai. We have now come to view that terrific scene—to see the law engraven on tables of stone—that law which was originally written as with a sun-beam upon the heart—to hear the voice that speaketh from heaven—and to witness, by the eye of faith, the thundings, and lightnings and tempest—the quaking and burning of the mount—the terror and consternation of the people—the smoke that ascended from the furnace kindled by Jehovah—and the blackness of darkness that surrounded the scene! Let us, then, hear what God the Lord doth say to

us, as well as to them. 'Fear ye not me, saith the Lord? Tremble ye not at my presence?' 'Hearken diligently unto my commands.' 'And God spake all these words, saying, I am the Lord thy God, thou shalt have no other gods besides me. Thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it. Honor thy father and thy mother, that thy days may be

long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.' Thus we have the words of the only living and true God before us. And we also read, that the people 'said unto Moses speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.' May his fear be ever before us: and may he try us, and prove us, and show us what is in our hearts, and lead us in the way everlasting! And now, reader, we have the *covenant of works* before us, with the broad seal of heaven stamped upon it! Hast thou a clear perception of its spirituality? Is it not exceeding broad, reaching the thoughts and intents of the heart, bringing to view all its hidden machinery—exposing alike its omissions and commissions, comprising far more than can be conceived and expressed of moral thoughts, words and actions? And canst thou, with this HOLY LAW before thee, stand before the HOLY LORD GOD? The HEART SEARCHING and REIN

TRYING GOD? Art thou not induced to say, from the heart, 'O LORD, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways: for there is not a word in my tongue, but, lo, O Lord, thou knowest it all together.'

The following lines are so descriptive of the 'all-seeing God,' that they cannot be too deeply impressed upon our hearts and minds:

'Lord, thou hast searched and seen me through;
Thine eye commands with piercing view—
My rising and my resting hours,
My heart and flesh, with all their powers.

My thoughts, before they are my own,
Are to my God distinctly known;
He knows the words I mean to speak,
Ere from my opening lips they break.

Within thy circling power I stand,
On every side I find thy hand:
Awake, asleep, at home, abroad,
I am surrounded still with God.

Amazing knowledge, vast and great!
What large extent! what lofty height!

My soul, with all the powers I boast,
Is in the boundless prospect lost.

O may these thoughts possess my breast,
Where'er I rove, where'er I rest;
Nor let my weaker passions dare—
Consent to sin, for God is there.'

For an exposition of the divine law, let us read, from time to time, our Lord's sermon upon the mount, where it is most clearly exhibited, and freed from the false glosses which had been put upon it by the Scribes and Pharisees. With this SACRED STANDARD before us, let us examine our hearts, lives and conversation. This is the GLASS OF THE SACRED VOLUME! How do we appear? Can we read ourselves? Let us pray, 'search me, O God, and know my heart:' unfold my heart to me, as I may be able to bear the sight: 'try me, and know my thoughts:' try me by thy all-searching Spirit—unveil to me my real condition, in the light of thy revealed will! O that it may not be unto me as a sealed book!—'In thy light may I see light.'—I now come to the light—that my deeds may be reproved—that the pollution of my thoughts may be exposed to me—that I may know, see and feel—that all things are naked and known to thee, with whom I shall have to do—that thy word is like a hammer—that breaketh the rock in

pieces, and that it is 'quick and powerful, and sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'

And I acknowledge, O Lord, that I have sinned against heaven and in thy sight—that I have sinned times without number, in thought, word and action—that I have sinned against light and knowledge—that I have grieved thy Holy Spirit, and that I deserve to be banished from thy blissful presence, and consigned to the blackness of darkness forever! Is this the language of thy heart, fellow-traveller to the eternal world? And dost thou abhor thyself as in dust and ashes? Are thy sins resting upon thee like mountains upon mountains? Are they a most grievous burden, too heavy to be borne? Art thou 'weary of wandering' from thy God, and now made willing to return?' Dost thou sigh for deliverance? Do thy spirits sink within thee? Dost thou pray, 'O Lord, I am oppressed, undertake for me!' 'Save, Lord, or I perish.' 'God be merciful to me a sinner!'

'For mercy, good Lord!

For mercy I plead:

Mercy's the total sum!

Lord! let thy mercy come!'

Is this, indeed, without any disguise—any cloak—any reservation—is it in **VERY TRUTH**—the language of *a broken heart and contrite spirit*? Then trembling penitent—heart burdened sinner, turn, humbled and self-condemned—turn from *Mount* Sinai* to *Mount† Calvary*! From the *Law‡* to the *Gospel!§* From the *covenant of works* to the *covenant of grace*! Stand with thy fallen parents on *mercy's ground*! Turn from the *letter that killeth* to the *Spirit that giveth life*! See thy dangir and tremble

* See Rom. iii. 10. Ps. xiv. 2-3. Gal. iii. 10. Rom. iii. 19-20. Phil. iii. 9, and Rom. vii. 9-13.

† See Luke ii. 10-14. John iii. 16. Acts ii. 37-38, and x. 43. Rom. x. 9-10. 1 John iii. 23, and iv. 14. John vi. 28-29.

‡ See Bishop Hopkins on the ten commandments—a most able and faithful exposition, and well deserving the utmost attention of every Christian reader.

§ See 'Sutcliffe's Introduction to Christianity'—furnishing a concise history of the rise and progress of the Christian religion, and evincing great research and thorough investigation; and yet so simplified, as to render it invaluable to Sabbath schools and bible classes: These works are most earnestly recommended to superintendents and teachers of Sunday schools, as comprising details and illustrations of no small importance, but which cannot be, with equal propriety, included in any work of a more general and complex character.

beneath the *thunders of Sinai!* See thy remedy and fly for refuge to the hope set before thee—to the blood of atonement—to *the only, but all-sufficient Saviour of sinners!* Now behold the light of the GLORIOUS GOSPEL! The glad—the joyous—the heart-cheering tidings of SALVATION!

‘Salvation! O the joyful sound;
’Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.

Buried in sorrow and in sin,
At hell’s dark door we lay;
But we arise by grace divine,
To see a glorious day.

Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.’

Glorious theme! What a cordial to the fainting spirits! Art thou, then, looking to the ‘Lamb of God which taketh away the sins of the world?’ John i. 29. Hast thou come to him, and received the salvation freely offered to thee, ‘without money and without price.’ Is. lv. 1; received that which is indeed the ‘*pearl of great price*,’ 1 Peter i. 18–19, and art thou rejoicing in ‘God thy Saviour,’ and is his

love shed abroad in thy heart, by 'the Holy Ghost given unto thee?' Rom. v. 5. If so, thou dost, most truly, **STAND UPON NEW GROUND!** Heb. xii. 18-24. A new song has been put into thy mouth, even glory to God! God is thy joy and thy song, and 'he has become thy salvation.' Is. xii. 2: and thou canst now sing, with indescribable emotions:

 'Not to the terrors of the Lord;
 The tempest, fire and smoke;
Not to the thunder of that word,
 Which God on Sinai spoke.

But we are come to Zion's hill,
 The city of our God,
Where milder words declare his will,
 And spread his love abroad.

Behold th' innumerable host
 Of angels cloth'd in light!
Behold the spirits of the just,
 Whose faith is turn'd to sight.

Behold the blest assembly there,
 Whose names are writ in heaven!
And God, the Judge of all, declares
 Their numerous sins forgiven.'

And what is *now* thy condition? 'A sinner saved by grace;' 'a believer in the Lord Jesus Christ:' and

dost thou not 'rejoice in hope of the glory of God'—rejoice 'with a joy unspeakable and full of glory?' Titus iii. 5-7. Rom. v. 2. Gal. ii. 16 and iii. 24. 1 Peter i. 8.

SECTION VII.

CONSEQUENCES OF THE FALL—HUMAN DEPRAVITY—HUMAN INABILITY WITHOUT DIVINE GRACE.

Our way is evidently prepared for what follows: having the true and sure foundation before us, we have no apprehension for the superstructure! We have seen the awful consequences of the fall; how it disfigured the face of fair creation—how it produced evils innumerable—how sin necessarily produces sorrow—occasions alienation from God—'darkness of mind'—depravity of heart—disorder, confusion and every evil work. 'The whole head is sick, and the whole heart faint.' Is. i. 5. Behold! (a prominent point of importance, for our most serious consideration,) 'behold, I was shapen in iniquity, and in sin did my mother conceive me.' Ps. li. 5. Eph. ii. 3.

'How sad our state by nature is!

Our sin, how deep it stains?

And satan binds our captive souls
Fast in his slavish chains.'

'Sad state,' indeed! a most foul and loathsome disease! How soon man 'perverted his way'—how soon 'he sought out many inventions.' Prov. xix. 3. Ecc. vii. 29. Gen. vi. 12. Hence we read, 'the wicked are estranged from the womb; they go astray as soon as they are born, speaking lies.' Ps. lviii. 3. 'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' Gen. vi. 5. 'They are corrupt; they have done abominable works; there is none that doeth good.' Ps. xiv. 1. And by way of confirmation, the apostle Paul quotes from the Old Testament: 'as it is written, there is none righteous, no, not one.' Rom. iii. 10. And their condition is represented as a spiritual death: 'and you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' Eph ii. 1–2. Hence those that are in the state of nature, are contradistinguished from those that are in a state of grace, or reconciled to God, through our Lord Jesus Christ. The former are said to be in the flesh; and

the latter in the Spirit: and while those that are in the flesh are 'carnally minded,' and while they continue in that condition 'cannot please God;' those that are in the Spirit, are 'spiritually minded, which is life and peace:' they are at peace with God, and enjoy his favor, which is life. Rom. viii. 13. And hence we are assured, that 'except a man be born again,' born of the Spirit, 'he cannot enter into the kingdom of God.' For 'that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' And to preclude all misapprehension, we are also informed, that we should not be surprised at the declaration: 'marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' John iii. 3-8. Hence we read, 'who can bring a clean thing out of an unclean? Not one.' Job xiv. 4: No created being. 'How then can man be justified with God? or how can he be clean that is born of a woman?' Job xxv. 4. All the world are guilty before God. Rom. iii. 19. But the way of deliverance, and spiritual renovation, and peace and pardon, is made known to us. Rom. iii. 21-26 and v. 1. John i. 29. Acts xvi. 31. And the sacred volume makes known to us all things that pertain to life and Godliness, through the knowledge of

him that hath called us to glory and virtue. 2 Peter i. 3. If, then, the question should be put to us, 'wherewithal shall a young man cleanse his way?' we should reply, 'by taking heed thereto, according to thy word.' Ps. cxix. 9. For 'every word of God is pure; he is a shield unto them that put their trust in him.' Prov. xxx. 5. And 'the entrance of thy words giveth light: it giveth understanding to the simple.' cxix. 130. And this is the great source of spiritual instruction, which leads us, under the teaching of the Divine Spirit, to the Lord Jesus Christ, the way, the truth and the life. John xv. 26 and xvi. 13 and xiv. 6. How earnestly then, we should pray for divine teaching, 'open thou mine eyes, that I may behold wondrous things out of thy law.' cxix. 18. The Psalmist could say, 'O how I love thy law! it is my meditation all the day.' cxix. 97. It must be evident, therefore, that we cannot too highly prize the law and the testimony. Is. viii. 20. Ps. xix. 7-10. 'This is the way walk ye in it.' Ps. xxx. 21. It is the way which includes every spiritual way! And 'all the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies.' Ps. xxv. 10. Who believe all that he has revealed and declared, and flee for refuge to the hope set before them in the gospel. Luke xxiv. 25-27. And then bring forth the fruits of righteousness. Phil. i. 11. Rom. viii. 4.

Let us, then, come to the Lord for his Holy Spirit; and let us acknowledge our spiritual blindness, that we may receive spiritual sight. John viii. 12. 1 Cor. ii. 14. He alone leads the spiritually blind by a way they knew not,' imparts to them that 'wisdom which is profitable to direct,' and assures them that 'they that fear him shall not want any good thing.' Is. xlii. 7. Ecc. x. 10. Ps. xxxiv. 10. Hence we clearly perceive our depravity, and the consequent necessity of regeneration; our inability, and the promise of divine assistance! 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' Titus iii. 5. 'Not that we are sufficient of ourselves, to think any thing, as of ourselves; but our sufficiency is of God.' 2 Cor. iii. 5. And again: 'We had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raiseth the dead.' 2 Cor. i. 9.

'No more, my God, I boast no more,
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of thy Son.

Now for the love I bear his name,
What was my gain, I count my loss;

My former pride I call my shame,
And nail my glory to his cross.*

This, indeed, was most strikingly evinced in his own experience. Speaking of self-confidence, he says, 'if any other man thinketh that he hath whereof he might trust in the flesh, I more;' and he gives us his strong reasons, 'circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; ('believing that he was doing God service;') touching the righteousness which is in the law (all its external rituals) blameless.' But he did not then perceive the spirituality of the law, and the depravity of his own heart; for he informs us, 'I was alive without the law once; but when the commandments came, (in its spirituality and power, thus came to his heart,) sin revived, and I died. And the commandment which was ordained to life, I found to be unto death.' Here we have a most striking contrast—life or human ability, opposed to death or human disability—without the strength of divine grace. And speaking of his deliverance, he says, 'I thank God, through Jesus Christ our Lord.' Rom. vii. 25. Thus ascribing his victory—his sufficiency to God, who alone can change the heart and mind, through sanctification of the Spirit and belief of the truth. 1 Peter i. 2 and 21. John xvii. 17. And thus the

promise is fulfilled, 'and I will give them one heart, and I will put a new Spirit within you: and I will take the stony heart out of their flesh, and will give them a heart of flesh.' Ez. xi. 19. And then they receive the exhortation, 'as new-born babes, desire the sincere milk of the word, that ye may grow thereby.' 1 Peter ii. 2. And 'as he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy.' 1 Peter i. 15-16. Let sinners, therefore, come to the Saviour, while it is called 'to-day.' Heb. iv. 7.

'He can bow down the stubborn will;
The stone to flesh convert;
Soften, melt or break—thy adamantine heart.'

'Not by might, nor by power, but by my Spirit, saith the Lord.' Ze. iv. 6. 'Without me,' saith the Lord Jesus, 'ye can do nothing.' John xv. 5. Look at the response, 'I can do all things through Christ strengthening me.' Phil. iv. 13. Here is the ground on which the Christian stands: he is 'strong in the grace that is in Christ Jesus.' 2 Tim. ii. 1. THEREFORE:

'Soldiers of Christ, arise,
And put your armour on,
Strong in the strength which God supplies
Through his eternal Son.

Strong in the Lord of hosts,
 And in his mighty power;
 Who in the strength of Jesus trusts,
 Is more than conqueror.'

Christian! do you need any other strength? Do you look to any other source? Is not your 'own strength perfect weakness?' And do you not know, from painful experience, that '*he that trusteth to his own heart is a fool?*' 2 Cor. xii. 9. 1 Cor: iii. 18. Prov. xxviii. 26, and iv. 23 and iii. 5. Again: We are expressly informed, that 'it is God who worketh in us to will and do of his own good pleasure.' And what follows? That we should, therefore, in humble dependence upon him, 'work out our salvation with fear and trembling.' Phil. ii. 12-13. And do we not say:

'Weaker than a bruised reed—
 Help I ev'ry moment need?'

Where, then, is human ability, *without divine grace?* Is it not a reed—a cob-web—a broken staff? But we have seen, that 'there is hope in Israel concerning this thing!' We have seen *our weakness!* We have also seen where we can *obtain strength!* We have seen *our disease: the remedy* is also before us! Shall we, then, sit still and DIE? Or shall we come to Christ and LIVE? Shall we not ask that we may receive; seek, that we may find; knock, that

the door may be opened to us? 'Is there no balm in Gilead? Is there no Physician there? Why then is not the health of the daughter of my people recovered?' Jer. viii. 22. Why? Is there any other remedy? And is there any other physician? May we not say to every other proffered aid, 'miserable comforters are ye all?' Job xvi. 2. To whom, then, shall we go, but unto thee, O Lord, thou only hast the words of eternal life! John vi. 68; and thou hast informed us for our encouragement, that thy 'grace is sufficient for us,' and that thy 'strength is made perfect'—is most conspicuously displayed—'in human weakness.' 'Lo,' then, 'we come unto thee; for thou art the Lord* our God.'

SECTION VIII.

THE GOSPEL PLAN OF SALVATION.

'BELIEVE on the Lord Jesus Christ, and thou shalt be saved.' Acts xvi. 31.

'Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.' Acts xx. 21.

'Come, weary souls, with sins distressed,
Come and accept the promised rest;

* See Is. xxvi. 13 and xxv. 9.

The Saviour's gracious call obey,
And cast your gloomy fears away.'

HAIL! glorious gospel! Thou art a
'Sov'reign balm for ev'ry wound—
A cordial for our fears!'

Blessed are all who receive THEE—who receive the
GREAT REDEEMER---as their only but ALL-SUFFICIENT
SAVIOUR--who exclaim with Thomas, 'my Lord and
my God!'—who 'believe with the heart unto right-
eousness, and with the mouth make confession un-
to salvation!' John xx. 28. Rom. x. 9-10. Heb. vii,
25.

'Blessed are the souls that hear and know
The gospel's joyful sound!
Peace shall attend the path they go,
And light their steps around.'

Reader, dost thou hear and know, from heart-felt
experience, the gospel's joyful sound? Is the Lord
Jesus Christ THY SAVIOUR? Dost thou know, that
thou hast 'redemption through his blood, even the
forgiveness of thy sins, according to the riches of
his grace'—that thou 'hast passed from death unto
life'—that God is thy reconciled Father, through
his well-beloved Son, who is 'the way, the truth
and the life?' And does 'the Spirit bear witness
with thy spirit,' that thou art born of God? Be

not satisfied with speculations of any kind, with ideal notions—with the ‘form of Godliness, while destitute of its power!’ What good can these do thee—when thy heart and flesh fail—when the king of terrors assails thee—when the world recedes, and ETERNITY opens to thy astonished view, and TIME with thee shall have ended, and thy soul shall be called to the bar of the ETERNAL—when all these most solemn and most awful realities follow in rapid succession—what will it then avail thee, that thou hast basked in the sunshine of prosperity for many years—that thy friends were many and thy reputation great—that thou hast long heard the syren song of pleasure—long followed the flattering sight of the eyes, and the decoying desire of the heart—that thou hast risen early and sat up late, and eat the bread of carefulness and made many cool calculations—that thou hast lived at ease in Zion, and no one made thee afraid: say, *fellow-traveller to eternity!* Now SAY what will all these things, and ten thousand times ten thousand things like them—what will they all avail thee, *in that tremendous moment, when thou must bid them all adieu—farewell forever?* Therefore:

‘NOW is the accepted time,
NOW is the day of grace;
Now, sinners, come without delay,
And seek the Saviour’s face.

Now is th' accepted time,
The Saviour calls to-day;
To-morrow it may me too late—
Then why should you delay?"

Behold, now is the accepted time; behold, now is the day of salvation.' To-day, if ye will hear his voice! TO-DAY!

'Where is to-morrow! In another world!
For numbers this is certain: The reverse is *sure*
to none!'

Therefore, 'Whatsoever thy hand findeth to do, do it with all thy might; for there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest.'

'There are no acts of pardon past—
In the cold grave to which we haste:
But darkness, death, and long despair,
Reign in eternal silence there.'

But who can stand before the awful bar of an offended and sin hating God? How can impenitent sinners endure the day of his appearing? 'Can thy heart endure, and thy hand be strong, when I shall deal with thee, saith the Lord?' Yet sinners presume upon the divine forbearance! Awful infatuation! 'Because sentence against an evil work is'

not speedily executed, therefore, the hearts of the sons of men are fully set in them to do evil.' 'Thou thoughtest,' says God, 'that I was altogether such an one as thyself; but I will reprove thee, and set thee,' thy sins, 'in order before thine eyes.' 'Now consider this, ye that forget God, lest he tear you in pieces,' inflict his judgments upon you, 'and there be none to deliver.'

'When, rising from the bed of death,
O'erwhelmed with guilt and fear,
I see my Maker face to face;
O how shall I appear!

If yet, while pardon may be found,
And mercy may be sought,
My heart with inward horror shrinks,
And trembles at the thought.

When thou, O Lord, shall stand disclos'd—
In Majesty severe,
And sit in judgment on my soul,
O how shall I appear?"

That thou mayest appear with joy, and not with sorrow—now 'prepare to meet thy God.' Amos iv. 12. Hos. xiv. 1-2.

·VAIN man, thy fond pursuits forbear;
Repent—thy end is nigh:

Death at the farthest can't be far:

O think before thou die!

Reflect—thou hast a soul to save;

Thy sins, how high they mount!

What are thy hopes beyond the grave?

How stands that dark account?'

Yes, we may truly say, and justly feel assured,
that

'That awful day will surely come,

Th' appointed hour makes haste,*

When I must stand before my Judge,

And pass the solemn test.'

Hence the solemn injunction, 'take ye heed, watch and pray: for ye know not when the time is:' ye know not when ye will be called upon—when ye will be brought forward to **RENDER YOUR ACCOUNT!** Ye know not when the **SAVIOUR-JUDGE** will send his swift messenger **FOR YOU!** whether 'at even, or at midnight, or at the cock-crowing, or in the morning?' Beware, therefore, 'lest, coming suddenly, he find **YOU SLEEPING!**' 'And what I say unto you,' therefore, this is his language to us, 'what I say unto you, I say **UNTO ALL, WATCH!**'

* 'In the midst of life we are in death.' How many very affecting cases have been recorded, and how many have not been recorded on paper, but recorded in the hearts and minds of relatives, and friends, and spectators!

Thou Judge of quick and dead,
 Before whose bar severe,
 With holy joy, or guilty dread,
 We all shall soon appear.

Our caution'd souls prepare
 For that tremendous day,
 And fill us now with watchful care,
 And stir us up to pray.

* * * *

O may we all insure
 A lot among the blest!
 And *watch a moment* to secure
 An *everlasting rest!*

Watch a moment! Let us consider how long we have lived, and *to what purpose!* And let us suppose, (a supposition according to the nature of our heart-thrilling theme,) let us suppose, for the sake of illustration, that we are to live—to be probationers for eternity, *ten thousand years!* But what are ten thousand years, or ten times ten thousand years—viewed in the *light of eternity?* A drop compared to the ocean? A particle compared to the universe? Let us pause and ponder! It will not be—it cannot be *time mispent*, although it should be at the expense of a *temporary sacrifice*. We repeat, therefore, that the impression may be *deep*

and indelible, and therefore abiding. Let us pause
and ponder! * * * *

What is our conclusion? A *drop* is a *part* of the *ocean*: a *particle* is a *part* of the *universe*! But ten thousand years form *no part* of *eternity*! It follows, therefore, that *all numbers fail*—that *all computation is lost*—utterly and absolutely lost *forever*! And shall man, whose life is but a span, and yet a *probationer for eternity*, be absorbed in the things of time and sense? Shall he be unconcerned for his immortal soul, while suspended over the awful precipice of ETERNITY? Is it not a most awful infatuation? The wonder of angels? The astonishment of all worlds? ‘What meanest thou, O sleeper?’

‘Time flies, death urges, knells call, heaven invites,

Hell threatens: all exerts; in efforts, all;

More than creation labors, labors more!

And is there in creation, what amidst

This tumult universal, wing’d despatch,

And ardent energy, supinely yawns?

Man sleeps; and man alone; and man, whose
fate,

Fate irreversible, entire, extreme,

Endless, hair-hung, breeze-shaken, o’er the gulf

A moment trembles, drops! and man, for whom

All else is in alarm! man, the sole cause
Of this surrounding storm! and yet he sleeps—
As the storm rock'd to rest.'

And how many in that awful condition, are *suddenly*
precipitated into the eternal world!

'A moment* thou mayest need,
When worlds want wealth to buy.'

Let us endeavor, therefore, *to improve time*—to redeem—to make *doubly sure* of each fleeting moment as it glides along: it is *true wisdom*; the *'reverse* is folly's creed. And the true wisdom cometh from the Author and Giver of 'every good and perfect gift;' and it 'excelleth folly' (that 'wisdom of the world which is foolishness with God,') 'as far as light excelleth darkness.' Hence we read 'the wise man's eyes are in his head, 'he walketh in the light of the Lord. 'O house of Jacob, come ye, and let us walk in the light of the Lord.' Let us

* Several years ago, a gay and thoughtless lady when she apprehended herself to be on the point of death, *conscious* that she was *not prepared*, exclaimed, with inexpressible emotion, and keen anguish depicted on her countenance: 'A thousand pounds for a week!' and in a short time, 'ten thousand pounds for a week! and upon her breath becoming shorter, 'ten thousand pounds for an hour—ten thousand pounds for a moment!' and *then expired!*

not rebel against the light. And it is the fool—the man who is a stranger to the true wisdom—that *walketh in darkness*. He is in the *mid-day of the world*, but gropes in *spiritual darkness*! Yet he thinks himself to be wise: ‘but wo unto them that are wise in their own eyes, and prudent in their own sight;’ ‘wo unto them that put darkness for light, and light for darkness.’ And all who do not *come to the light*—the light of *spiritual life*--do, in *very deed*, *walk in darkness*, and ‘darkness hath blinded their eyes.’ ‘But he that followeth me,’ saith the Lord Jesus, ‘shall not walk in darkness but shall have the light of life.’ ‘Wherefore he saith, awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.’ ‘And if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.’ ‘The Lord giveth wisdom.’ ‘These are the true sayings of God.’ Dost thou *believe them*? For ‘he that cometh to God, *must believe* that he is, (that he is God) and the rewarder of them that diligently seek him.’ Do ye *thus* believe in God? If you ask for light—for wisdom—you must ‘ask in faith, nothing wavering.’ Do you *thus* ask? If not, you ask amiss: and what can you expect? God is faithful. Will he not, then, fulfil his promise? What thinkest thou? How readest thou? Wouldst thou charge God foolishly? Wouldst thou make him a

liar? 'He that believeth not God, hath made him a liar.' But 'he that hath received his testimony, hath set to his seal that God is true.' Now, reader, we can appeal to thee, in the *two-fold light of reason and revelation*, whether religion is not a reasonable service? Is not an entire dedication to God a *reasonable service*? And is not *believing* the record that God has given and confirmed to us, a *most rational belief*? Our blessed Lord said to his disciples, 'Ye believe in God, believe also in me.' But *what are we to believe*? That the Father gave the Son to be the Saviour of the world. 'For God sent not his Son into the world to condemn the world, but that the world through him might be saved.' 'And this is his commandment, that we should believe on the name of his Son Jesus Christ.' And therefore, 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' Dost thou, then, *believe on the Son of God*? If so, thou mayest thank God, and take courage: but do not fail to come to him continually, as to a *faithful Creator*; and pray to him continually, with the disciples, 'Lord, increase our faith:' and to 'walk before him to all well-pleasing; being fruitful in every good work, and increasing in divine knowledge:' and so will he accomplish in thee 'all the good pleasure of his goodness, and the work of faith with power.'

Thus go on thy way, through the strength of divine grace. Do not turn to the right hand nor to the left—do not turn back to the beggarly elements of this vain, delusive and soul-ensnaring world! What *can it do for thee?* What *has it done for thee?* What *has it done for its innumerable votaries?* Say to it, therefore,

‘World, adieu! thou real cheat;
Oft have thy deceitful charms
Fill’d my heart with fond conceit,
Foolish hopes and false alarms;
Now I see as clear as day,
How thy follies pass away.’

Now, therefore again *address thyself to thy journey!* What is thy language? O Lord my God, thou hast put off my sackcloth, and girded me with gladness, and become my salvation: and therefore will I trust in thee, and not be afraid; for thou hast lifted up my head, and hast not made mine enemies to triumph over me. I called upon thee in my distress, and thou didst answer me, and *set me in a large place.* ‘For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.’ O what shall I render unto thee for all thy benefits towards me? ‘I will take the cup of salvation, and call upon the name of the Lord.’ ‘Bless the Lord, O my soul; and all that is within me, bless his holy

name.' And with every Christian thou canst say,
we have known and believed the love that God
hath to us. And therefore,

'Come ye that know and fear the Lord,
And lift your souls above;
Let every heart and voice accord,
To sing that God is love.'

But if not, (an idea from which we recoil with horror,) what shall we *now* say to thee, or what is thy reply? Canst thou 'order thy cause before the Most High, and fill thy mouth with arguments?' Job. xxiii. 4. Wilt thou not rather 'now acquaint thyself with him, and be at peace: thereby good shall come unto thee.' Job xxii. 21. However, let us bear in mind, that we are not discussing a fine spun theory: and shall we not say, far other thoughts our minds employ? We would not, therefore, endeavor to *while away time*—to float smoothly down its *rapid current* to charm ourselves into a *false peace*—to run *the giddy round*—to present to our view

A fairy fanci'd scene,
A flutt'ring, gay day dream!

Nor say to ourselves, 'begone, dull care'—every serious thought! I cannot *endure it!*—to think—to reason—to 'consider my latter end.' Deut. xxxii.

29. I cannot *endure*—what? ‘To so number my days, that I may apply my heart unto wisdom.’ Ps. lxi. xii, to fear this glorious and fearful name, ‘*the Lord thy God.*’ Deut. 28. 58—to ‘hear what God the Lord will say to me.’ Ps. lxxxv. 8. And therefore, I will say to my soul, ‘eat, drink, and be merry.’ Luke xii. 19—‘and cast off fear, and restrain prayer before God.’ Job xv. 4—and ‘walk in the ways of my heart, and follow the desires of my eyes.’ Ecc. xi. 9. What extreme folly! Ecc. viii. 11. Nay, more, even madness itself. Ecc. ix. 3.

‘Ye simple souls, that stray
 Far from the path of peace,
 That unfrequented way
 To life and happiness.

How long will ye your folly love,
 And throng the downward road,
 And hate the wisdom from above,
 And mock the sons of God?’

How long will ye *drown the voice of conscience*, in the whirl of *delusive pleasures*? Rom. ii. 15. Titus i. 15–16. How long will ye oppose the dictates of right-reason? Is. i. 18. How long will ye resist the Holy Spirit? Acts vii. 51. Eph. iv. 30. Rom. ii. 1. Look at the wisest of men. He sought

after happiness where it was not to be found. And what was the result? Behold! all—‘all is vanity and vexation of spirit.’ Is it thy experience, reader? Or hast thou the lesson *yet to learn*? But wilt thou not *believe us*? Do we ‘*deal in fiction*,’ or do we bring forward *the simple truth*? ‘If we are *beside ourselves*,’ it is in a *good cause*: but surely ‘we are not mad, but speak the words of truth and soberness.’ Alas! how often have we said to ourselves, after seeking rest and finding none, ‘to-morrow shall be as this day, and so much more abundant.’ Let me alone. When I wake I will yet seek it.’ But we sought it in vain; we were wearied in the pursuit. And what followed? ‘I thought on my ways, and turned my feet unto thy testimonies: I made haste, and delayed not to keep thy commandments.’ Ps. cxix. 59–60. We confessed and forsook our sins, and through divine grace obtained mercy, through our Lord Jesus Christ. Ps. xxxii. 5. Prov. xxviii. 13. Acts v: 31. And therefore, we say to thee, ‘what avails thy wandering to and fro?’ Wilt thou still cry to the vanities and follies of the world, ‘give, give?’ All the pleasures, improperly so called, that earth can give, will not—cannot ‘satisfy the cravings of an immortal mind.’

‘Something still, to me,
To thee, to him, is wanting,

And that something, unpossess'd,
Corrodes and leavens all the rest.'

Nor is it possible, from the very nature of things, *for any thing material—for all material things*, to satisfy the cravings of an immortal mind! God alone—the 'Father of the spirits of all flesh,' from whom the soul came—can satisfy its unbounded desires! If thou dost lean upon any thing else, reader, it will *pierce thee to the heart!* *Thou canst not be happy without the enjoyment of the divine favor!* And yet *thou wouldst be happy!* Wouldst thou not? 'All men desire happiness.'

'O happiness! our being's end and aim!
Good, pleasure, ease, content!—whate'er thy name;
That something still which prompts th' eternal sigh,
For which we bear to live, or dare to die;
Which still so near us, yet beyond us lies,
O'erlook'd, seen double, by the fool and wise;
Plant of eternal birth, if dropt below,
Say, in what mortal soil thou deign'st to grow?

To this 'Plant of celestial birth,' reader, this *something*,

'Which nothing earthly gives, nor can destroy,
The soul's calm sun-shine, and heart-felt joy;'

we would *now*, not *to-morrow*—conduct thee! Wilt thou accompany us? * 1 *

We now proceed to consider, in the *due prosecution of our infinitely important theme*, the character, offices and work of the Lord Jesus Christ, as presented to us in the *gospel plan of salvation*—its general promises and invitations—the objections commonly-brought forward, and then to prove, from *reason and scripture*, that the finally impenitent sinner is *without any excuse, and that he is the author of his own final condemnation!*

1st. The character, offices and work of the Lord Jesus Christ, as presented to us in the *gospel plan of salvation*. *His character*—a concentration of excellencies—‘the brightness of his Father’s glory, and the express image of his person;’ ‘Emmanuel, God with us;’ ‘God manifested in the flesh;’ ‘God over all, blessed forever.’ Hence,

‘All human virtues—all divine—

In our Emmanuel shine.’

His offices—he is a Prophet. ‘Never man spake like’ Emmanuel—God-man! Listen to his instructions. Read his parables. What simplicity—what beauty—what sublimity! Read his sermon on the mount. What an admirable compend of all moral duties! How clear—full—forcible! And more

especially, read his beatitudes: 'Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.' What a contrast to the maxims of the world! Are we then, willing to *become his disciples* and learn of him? To be humble—meek—lowly—forbearing—forgiving?—Do we believe that 'he that exalteth himself shall be abased, but that he that humbleth himself shall be exalted?' And do we 'humble ourselves under the mighty power of God, that he may exalt us in due time?' And do we pray, from the heart, 'Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever and ever. Amen.' Do we, then, indeed, obey thy precepts

and commands of our divine Instructor and Law-giver? He assures us that 'if we forgive men their trespasses, our heavenly Father will also forgive us; but if we forgive not men their trespasses, neither will our heavenly Father forgive us.' And he requires of us, as a proof of our love, that we keep his commandments: 'if ye love me keep my commandments.' And what can be more reasonable than the injunction: 'whatever ye would that men should do unto you, do ye also unto them: for this is the law and the prophets'—the sum and substance of the law and the prophets? If we thus love and obey the Saviour, then are we his disciples indeed.

We shall now consider him as our Priest—as the great '*high priest over the house of God.*' The priests under the law were typical of the 'high priest of good things to come,' even Jesus, the 'surety of a better testament;' for the law made nothing perfect, being but 'the shadow of the good things to come;' but the bringing in of a better hope *did*,—by which we draw nigh unto God:—By which all true believers obtain 'a good hope'—a 'hope that maketh not ashamed'—a 'hope which is an anchor of the soul, both sure and stedfast— and which entereth into that *within the vail*'—the INNER SANCTUARY—THE HOLY OF HOLIES!—And we are informed that without the

shedding of blood their is *no remission of sins*:—Hence all the sacrifices under the law were intended to direct the people to the *great sacrifice for sin*—the *great atonement*—‘the *Lamb of God slain from the foundation of the world*.’—‘and to him give all the prophets witness.’ And what is that witness? That ‘whosoever believeth on him, *shall receive remission of sins*.’ ‘For it is not possible that the blood of bulls and of goats should take away sins.’

‘Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.’

Hence the Lord Jesus is the Believer’s *new and living way*--in contradistinction to the *old and abrogated priest-hood*! Hence he appeared once in the end of the world, (the Christian dispensation,) to put away sin by the sacrifice of himself, and hence ‘he is able to save unto the uttermost all who come unto God by him.’ ‘the blood of Jesus Christ cleanseth from all sin.’ Hence the import of the name Jesus, ‘thou shalt call his name Jesus: for he shall save his people from their sins. ‘And such a high-priest became us,’ who is both a Son and high-priest over the house of God, and hath ‘all power committed unto him;’ and ‘who is holy,

harmless, undefiled, separate from sinners, and made higher than the heavens.' Is he not, therefore, *an all sufficient high-priest?* And if so, which thou surely wilt not deny, is he *the high-priest of thy profession?*

Let us now view him as our King. He is the 'King of Zion,' and he will 'reign till he hath put all enemies under his feet.' Those who will not yield to the *sceptre of his mercy*, must fall beneath the *rod of his power!* He is 'the Lamb of God, which taketh away the sin of the world:' he is also 'the *Lion of the tribe of Judah.*' Hence the *stability* of his kingdom: he is termed 'the *rock of ages,*' and 'a stone—a tried stone—a corner stone—a precious stone—a sure foundation.' And hence it is said, 'he that believeth on him shall not make haste.' He has come to an *all-sufficient protector*, and he should not be afraid of evil tidings; his heart should be steadfast, trusting in the strength of his Lord and Master. 'Whosoever,' therefore, 'shall fall on this stone'—shall come to this great Saviour for salvation—'shall be broken'—shall be humbled, penitent and *broken-hearted* for sin; 'but on whomsoever it shall fall, it shall grind him to powder.' 'Bring forth those mine enemies, who would not that I should reign over them, and slay them before me:' consign them to the blackness of darkness forever:

'There shall be weeping, and wailing, and gnashing of teeth.'

'All power is to our Jesus given;

Over earth's rebellious sons he reigns!

He mildly rules the hosts of heaven,

And holds the power of hell in chains.

Therefore, fellow immortal;

'Yield to his love's constraining power—

And fight against your God no more.'

And therefore we say unto thee, sinner, behold the *Saviour*!—behold him as the 'Lamb of God, which taketh away the sins of the world'—behold him as thy Prophet, Priest and King! And hear his gracious invitations and promises. 'Ho! every one that thirsteth, come ye to the waters.' 'If any man thirst, let him come unto me and drink.' 'Him that cometh to me I will in no wise cast out.' Is. lv. 1. John vii. 37 and vi. 37. Adam and Eve, after their transgression, were expelled from the tree of life in the garden of Eden, and from all hope of the divine favor by the *covenant of works*. But the tree of life, and the water of life, will be found in the heavenly Canaan, through the *mediator of the new covenant*. And they are freely offered to thee, 'without money and without price.' Is. 1-3. 'The Spirit and the bride say, come. And let him

that heareth say come. And let him that is athirst, come: and whosoever will, let him take the water of life freely.' Rev. xxii. 1-17. John iv: 14. And therefore, 'seek the Lord while he may be found, and call upon him while he is near.' Is. lv. 6. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.' 1 Chron. xxviii. 9. Surely, then, thou wilt not say unto him, 'depart from us; for we desire not the knowledge of thy ways!' Job xxi. 14. For what would follow? 'Wo unto them, for they have fled from me,' and 'wo also to them when I depart from them.' Hos. vii. 13 and ix. 12. 'My Spirit shall not always strive with man.' Gen. vi. 3. And there is but 'a step between thee and death.' And therefore:

'Stop, poor sinner, stop and think,
Before thou further go.
Will you sport upon the brink
Of everlasting wo?'

Come unto me, and your soul shall live.' Is. lv. 3, you shall enjoy spiritual life.

Again: Wouldst thou not esteem it *a very great privilege*, to obtain the favor and approbation of the wise, good and great men of thy day and generation? And wilt thou not hear what infinite kindness *condescends to say to thee*—what infinite wisdom

has *planned for thee*, and what infinite goodness has *proposed for thy acceptance?* And wilt thou not, like Abraham, esteem it an unspeakable honor to become the 'friend of God?' Jas. ii. 23. Heb. xi. 7. If not (and does not the considerate and reflecting mind recoil from the supposition?) if not, where is filial affection—where is gratitude—where is true honor? 'A son honereth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear?' Mal. i. 6. Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me.' Is. i. 2. But 'wo unto him that striveth with his Maker.' Is. xlv. 9. 'The way of transgressors is hard.' Prov. xiii. 15. Let us, therefore, 'return unto the Lord,' from whom we have so long and 'deeply revolted; let us return unto him, like the repentant prodigal, and say with him, 'Father, I have sinned against heaven, and in thy sight:' and yet thou hast said, 'take with you words, and turn to the Lord; and say unto him, take away all iniquity and receive us graciously: so will we *render praises unto thee.*' 'Behold, we come unto thee; for thou art the Lord our God;' we come unto thee through thy 'well-beloved Son, in whom thou art well pleased;' we receive him as our all-sufficient Saviour; and we yield ourselves to thee, as to a faithful Crea-

tor: for thou hast assured us, that thou art 'faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Hos. vi. 1 and xiv. 2. Is. xxxi. 6. Jer. iii. 22. Mat. iii. 17. 1 John i. 9. Heb. vii. 25. Hast thou not *thus come to the Saviour*, who is a true 'friend at all times,' and 'a friend that sticketh closer than a brother?' Prov. xvii. 17 and xviii. 24. And canst thou be any longer unmindful of the 'Father of thy spirit,' 'who daily loadeth thee with benefits, and giveth thee all things richly to enjoy?' Heb. xii. 9. Ps. lxviii. 19. 1 Tim. vi. 17.

'O for that tenderness of heart,
Which bows before the Lord;
Acknowledging how just thou art,
And trembling at thy word!

O for those humble, contrite tears,
Which from repentance flow:
That consciousness of guilt, which fears
The long suspended blow.'

And a determination, through divine grace, not to 'confer with flesh and blood.' Gal. i. 16—not to 'walk in the counsels of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful.' Ps. i. 1; and, in a word, not to be any longer 'conformed to this world.' Rom. xii. 2. 'Love not the world, neither the things that are in the world. If

any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.' 1 John ii. 15-16. 'Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 2 Cor. vi. 17-18.

We are now led to consider some of the objections that are commonly brought forward, and which go to prove the perversity and pride of the human heart, and that it is indeed, 'deceitful above all things, and desperately wicked.' Prov. xvi. 5. Deut. xxxii. 20. Jer. xvii. 9. Hence it not unfrequently endeavors to *divest itself of moral obligation*, and even to *glory in in its own shame!* Rom. i. 21. Ps. xii. 4. Phil. iii. 19. 2 Tim. iii. 8. But the Lord will 'stain the pride of all human glory.' Is. xxiii. 9; and 'the eyes of the lofty shall be humbled.' Is. v. 15; and 'no flesh shall glory in his presence.' 1 Cor. i. 29. 'That, according as it is written, he that glorieth, let him glory in the Lord.' 1 Cor. i. 31. All which is 'made manifest by the light.' Eph. v. 13; in which light the following objections will appear:

1st Objection. 'I cannot come to God'—I cannot

come to the Saviour.' But art thou indeed sincere in this objection? What is its import? We have acknowledged, that of thyself thou canst do nothing, 'Without me,' saith the Saviour, 'ye can do nothing.' John xv. 5. And he does not require of us to 'go a warfare at our own charges.' 1 Cor. ix. 7. Is he a hard master? Does he gather where he has not strewed? Mat. xxv. 24-29.

'God, in the gospel of his Son,
Makes his eternal counsels known;
Where love in all its glory shines,
And truth is drawn in fairest lines.

'Here faith reveals to mortal eyes,
A brighter world beyond the skies:
Here shines the light which guides our way,
From earth to realms of endless day.

Surely, then, he does not *say* what he does not *mean*! He 'came to bear witness to the truth.' John xviii. 37. What, then, does the Saviour say to thee? 'Ye will not come to me, that ye might have life.' John v. 40. And what did the Saviour say to Jerusalem? 'O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' Mat. xxiii. 37. Was not the Saviour *sincere*? * *

Again: 'The Scribes and Pharisees *rejected* the counsel of God against themselves;' 'they *put from them* the word of God,' and they would not come to the light! And what does God say *to all* who do not come to him? 'Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my works unto you.' And what does he say *to all who will not come to him*? 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel; they despised all my reproof! Therefore shall they eat the fruit of their own way and be filled with their own devices.' Prov. i. 24-31. Wilt thou not then, deal faithfully with thyself? And if so, art thou not self-condemned? He that believeth not is condemned already. John iii. 18.

2d objection. 'Does not the bible say, that sinners are 'dead in trespasses and sins;' and what then

can *they do*? They cannot change their own hearts: and it is the spirit that quickeneth, and the flesh that profiteth nothing—bodily exercise, all that man can do, without the Spirit, profiteth nothing. But what follows? Your heavenly Father *will give* the Holy Spirit to them that ask him. ‘And you,’ says the apostle to the Ephesians, ‘you hath he quickened, who were dead in trespasses and sins.’ Sinner, will you not come to him *to be quickened*? Will you not *ask*, that you may *receive*? Will you not *seek*, that you may *find*? Will you not *knock*, that the door of mercy—of holiness—of happiness—of heaven may be *opened unto you*? The Lord Jesus appeals to our own humanity—to our own benevolence—to illustrate the compassion and readiness of the Almighty to impart his Holy Spirit to them that ask him. ‘If a son shall ask bread of any of you that is a father, will he give him a stone? Or if *he ask* a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?’ Luke xi. 11-13. Is not this appeal *irresistible*?

3d objection. ‘Do you not say, that repentance and faith are the gifts of God; and how, then, can I repent and believe the gospel?’ It is very true that

repentance and faith are the gifts of God: and it is equally true, that God is the Author and Giver of every good and perfect gift. Hence we read, that the Spirit of God convinces the world of sin, of righteousness and judgment: and the Spirit does, by natural consequence, impart all the gifts and graces of the Spirit. And what follows? We are *informed*, and we are *assured*, that Jesus Christ is exalted to be a Prince and a Saviour, to give repentance unto Israel, as well as the forgiveness of sins: and that he is the 'Author and finisher of the Christian's faith.' Acts v. 34. Heb. xii. 2. But the Lord Jesus also informs us, that the spirit would convince the world of sin, because they believed not on him: that was and still is the *paramount sin—the damning sin of unbelief*. 'he that believeth not shall be damned.' Mark xvi. 16. Why should they be damned? Because they *would not believe*—because *they would not* come to him for those gifts which he was exalted to impart, and which he has solemnly declared, as we have seen, that he is *willing* to impart*. Hence we read, 'that they all might be damned who *believed not the truth*, but had pleasure in unrighteousness,' and they '*received not the truth*, that they might be saved.' 2 Thess. ii. 10-12. We re-

* See John vii. 37. Mat. vii. 7-8 and xi: 28-30. John vii. 17 and iii. 19.

peat, therefore, that they would not come to Christ that they might be saved—that they might receive the Holy Spirit—all the gifts and graces of the Holy Spirit; and by natural consequence *repentance and faith!* And therefore they were *without excuse!* Sinner is not this *thy own condition?* If thou wilt not come to Christ, rest assured, that thou art, indeed, *without excuse!*

4th objection. ‘Professors of religion, of different denominations, do not *agree with each other*: they are continually opposing each other; and yet they say *that there is but one way to heaven!* I do not know what to think. One would *draw me in one direction*, and another *in a different direction*. Surely, then, they cannot be *all right*. But they *all say* that they are right! But how *can I know which to believe and follow?*’ We reply, that *all true Christians* are united by *one living faith*—to *one only but all-sufficient Saviour*; that they are *all* regenerated by the *Holy Spirit*; that they have *all one Father*, the God and Father of our Lord Jesus Christ; that the Lord Jesus Christ is the *head*, and that they are the *members*—that they are built up together in *one spiritual house*, of which Jesus Christ is the *chief corner stone*, and which is an habitation of God through the Spirit; and that ‘other foundation can no man lay, than that is laid, which is Jesus Christ.’ ‘Now, if any man build upon this foun-

clation, gold, silver' and 'precious stones;' or 'wood, hay and stubble; every man's work shall be made manifest: for the day'—the day of final account—'shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss. but he himself shall be saved; yet so as by fire.' 1 Cor. iii.

11-15. *True Christians*, then, we infer, *are united together* by those bonds that are *absolutely essential to salvation*, although they *may not know it*, and although they *may not suppose it to be so*; that is to say, that *such* may be the *character* of their differences, and *such* the strength of their prejudices—that they may neither *know nor suppose*—that they are united together in the *great essentials of the Christian faith!* What then? 'What is the chaff to the wheat, saith the Lord?' They still have the *root of the matter in them*; which is consistent with many errors, prejudices, &c. And though many of them will be saved as by fire; saved, to use a very strong figurative expression, 'as by the skin of their teeth;' yet it is sufficient for us to know, that their ignorance of many things—their mistakes—their divisions—their unhappy altercations do not eventuate in their destruction—that they are still brethren; that they will soon—very soon—see

eye to eye, and meet face to face in their heavenly Father's house, and if they could shed tears * *

* * * But we forbear! What shall we say to these things? 'Let the strong bear the infirmities of the weak, and not please themselves' at the expence of wounding the feelings of their weaker brethren: let them 'comfort the feeble-minded, support the weak, and be patient towards all men:'* 1 Thess. v. 14-15. And it is sufficient for thee to know, reader, that the way to heaven is a plain way, as this little book will prove to thee, from both reason and scripture; and that the essential doctrines and precepts of the Christian religion are indeed, CLEAR—FULL—LUMINOUS!

And though one should say, 'I am of Paul; and another, I am of Apollos; and another, I am of Cephas:' what is all that to thee? Hear what the Lord Jesus says, 'follow thou me.' John xxi. 22. He is thy great teacher—thy great exemplar—thy great intercessor! 'He is the way, the truth and the life,' and no man cometh unto the Father but

* This is a fruitful theme, and fraught with many weighty and deeply impressive considerations! O that all Christians would lay it to heart! 'Sirs! ye are brethren!' 'Do not fall out by the way!' 'Live in peace and the God of love and peace shall be with you.'

† See Gal. iii. 26. Gen. xlv:24. 2 Cor. xiii. 11.

by him; and whosoever cometh unto him, he will in no wise cast out.' Wilt thou come to him? Wilt thou be a Christian? The way is before thee—the blood-stained banner of the cross is unfolded before thee; and all true Christians can glory in the cross of Christ: and may the writer and the reader say, forever say, with the mouth and from the heart, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. vi. 14. 'If,' then, let one Christian say to another 'thy heart is as my heart, give me thy hand.' 2 Kings x. 15. I do not say any thing to thee about minor things. In this respect, thou mayest go to the right hand or to the left!—In either case—fare thee well!—May grace, mercy and peace, be with all who love our Lord Jesus Christ in sincerity.' Reader—wilt thou not say *Amen?*

5th objection. 'But I have attended public worship, and read the bible, and prayed for mercy; and yet I have not experienced *any change in myself*: but you say that those who read the bible, and attend public worship, and pray for mercy, *shall experience the influence and power of religion!* Why have I not thus experienced religion? If the Lord does not convert me, what can I do for myself?' We have already substantially answered this

shadowy objection; but it is both our duty and our privilege to *analyze it*.

1st. It argues a very wrong state of mind: a true penitent is deeply humbled under a view of his sins, and is overwhelmed under a view of the divine forbearance. 'It is of the Lord's mercies,' he exclaims, 'that I am not consumed:' and he neither throws the blame on his Maker, nor his fellow-men.

2d. The objector does not distinguish between *formality* and *religion*. It is not a regular observance of any routine of services and duties, however excellent in themselves, that can effect a *change of heart!* Means, as we have seen, are *channels*, through which divine grace is conveyed, when we seek the Lord with *all our heart*: 'Ye shall seek me and find me, when ye shall search for me with *all your heart?*' * 'Son,' daughter, 'give me thine heart, and let thine eyes observe my ways.' Hast thou *thus sought the Lord?* Or art thou at length compelled to say:

'Lord have I *seem'd* to serve thee, Lord,
With unavailing pain:
Fasted, and prayed, and read thy word,
And heard it preach'd in vain.

* 1 Sam. xvi. 7. Jer. xxix. 13. Prov. xxiii. 26.

Oft did I with the assembly join,
And near the altar drew—
A form of Godliness was mine,
The power I never knew.'

3d. Thou hast read the bible. But how hast thou read it? The Lord Jesus says to us, 'if any man will *do his will*, he shall *know of the doctrine*, whether it be of God, or whether I speak of myself.' The Father sent the Son to be the Saviour of the world—to proclaim his will and word—to show forth the '*doctrine which is according to Godliness*'—to teach us, 'that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Titus ii. 12-14. It follows, therefore, that *every thing* should be separated *from us*, which does or might *separate between God and our souls*. 'Be ye *separate*, saith the Lord ' 2 Cor. vi. 17. And in *this sense*, and not in *any other*, we understand the passage, 'cleanse your hands, ye sinners, and purify your hearts, ye *double-minded*.' James iv. 8. And what did the Lord say to his ancient people? 'Their heart is *divided*: they have

not called upon me with their heart.' Hence we should *look at the heart!* It is *heart-work, and it is heart-work alone, that will serve for eternity!* Hence we are required to 'keep our heart with all diligence—with all keeping! Why? Because 'out of it are the issues of life,' in the illimitable sense of the expression! Surely, then, we have reason to be alarmed for ourselves, lest we should hear the solemn and heart-sinking declaration. 'thou hast no part nor lot in this matter!' Why? Because I did not invite thee, with the utmost sincerity? No!—far—far from it! Far be it from the Saviour-Judge to do after this manner! It cannot be! impossible! What then? 'Thy heart is not right in the sight of God!' 'He requires truth in the inward parts.' 'Cursed be the deceiver, that hath in his flock a male, and (yet) voweth and sacrificeth unto the Lord a corrupt thing.' Mal. i. 14. 'I, the Lord, search the heart and try the reins of the children of men.' Who, then, 'hath required this at your hands,' to thus 'tread my courts.' 'Bring no more vain oblations.' 'Bring forth fruits meet for repentance' through the strength of that grace which I freely offer to you. 'For by grace are ye saved, through faith: and that not of yourselves; it is the gift of God:' that gift which he is willing to bestow, which he is waiting to bestow, and which he invites, intreats, exhorts and beseeches sinners to accept—

to accept 'without money and without price' Let us, then, come to him as to a faithful Creator! Let us receive from him grace upon grace—all the gifts and graces of the Holy Spirit; and let us be grateful to him for life, breath and all things, but more especially, and above all things, for the gift of his well-beloved Son! 'Thanks be unto God for his unspeakable gift.' Yes, fellow-traveller, we should thus come to him—thus be grateful to him—thus give up ourselves to his reasonable and scriptural service, and thus worship him! 'For God is a Spirit; and they that worship him, (that would worship him acceptably,) must worship him (both worship and serve him,) in spirit and in truth.' For they alone are true worshipers; and 'the Father seeketh such to worship him;' that they may be his children indeed. 'I am holy: be ye holy, saith the Lord.' And therefore we are assured, that 'without holiness no man shall see the Lord'—shall be admitted into his blissful presence. Let us not, then, deceive ourselves: 'be not deceived;' for 'God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life-everlasting.' This is the solemn and unalterable sentence, pronounced in the book of God! And is it not pronounced in the court of thy conscience,

reader? Hast thou, then, any false covering—any cloak for thy sin—any subterfuge—any evasion—any refuge of lies? Art thou not ready to exclaim, if thou canst find utterance for words:

‘Guilty I stand before thy face!

I feel on me thy wrath abides:

’Tis just the sentence should take place!

’Tis just, but O! thy Son hath died?’

What shall we now say? Many more objections might be brought forward and answered—might be placed in the scales of divine truth—beneath the scorching, heart-piercing and heart-unfolding rays of the sun of righteousness! And they would disappear—they do disappear like vapors before the natural sun! But we have briefly noticed some of the most hydra-headed objections, which virtually comprise many others, or they follow in their train like kindred twins, well-known by their family likeness!

Proceed we, therefore, to prove, as, indeed, we have already done, but which we may do again, to make assurance doubly sure—to prove from reason and scripture, that the finally impenitent sinner is indeed without any excuse, and that he is the author of his own final condemnation!

First. We again bring reason forward; which we hail as a precious gift of God! And would it

not be well for every rational being to reason closely and thoroughly? And not turn away from the criterion of divine truth, and be 'wise above what is written;' not boast of reason,* without its due exercise; not to take up with hasty assertions, common reports, surmisings, first impressions, superficial views, or faint and glimmering perceptions! For it would then be, what it ever should be, a truly valuable handmaid to revelation! What, then does reason now say to us? That we have no valid excuse for neglecting our interests! But have we, indeed, neglected our interests—could we be so unwise? Let us pause, consider, reflect! *

* * Our interests! What are they? Whatever relates to body and soul, to time and eternity? And do they not evidently require our due attention? And if we do not pay a due attention to them are we self-justified, are we truly rational? But let us, for the sake of illustration, and that we may preclude every kind and degree of misapprehension, consider then in due order. Or by way of adaptation, without losing sight of their comparative claims, proceed from the less to the greater.

1st. Our earthly concerns, whatever is included in a correct view of the things of time and sense.

* See supplementary note.

And if it is obvious, that our rational wants should be supplied, that we should labour for the meat that perisheth, but without that thought or anxiety, which would engross our minds, and prevent a due attention to things of infinitely greater importance, which would be no less irrational than unscriptural! John vi. 27. and in which sense, therefore, we should not 'labour for the meat that perisheth.' Nor, by a parity of reason, should we either set an undue estimate upon any worldly object, or so labour to obtain it! But we need not go from one extreme to another; we need not be slovenly because we have paid too much attention to dress; we need not neglect our lawful business, because it has often taken up time which should have been devoted to other purposes; we need not avoid conversation upon useful subjects of a worldly character, because we have been frequently engaged in light and trifling conversation; and we need not become morose or anti-social, because we have, at different times and places, yielded to levity! Every good thing is beautiful in its reason: and we know that every evil thing should be avoided. It must be evident, therefore, from the principles laid down, and which are as immutable as the throne of the Eternal, that our attention to things should be in proportion to their importance! But is it so? *

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If we do not provide food, raiment?

&c. for ourselves, and those who are dependent upon us, when it is in our power to do so, are we not self-condemned, by the united voice of reason and conscience? Unquestionably! But how much more so, if we do not duly labor---duly exert ourselves in every way that accords with a correct view of our best interests---our spiritual and eternal welfare? So much more, beyond the possibility of a doubt---as the mental powers exceed mere instinct---as the soul exceeds the body---as the universe exceeds a particle---as immensity exceeds a hair-breadth---as eternity transcends time! Shall we, then, labor for the meat that perisheth, and not proportionably labor for that which endureth unto everlasting life? Shall we be diligent in our worldly business, but slothful in whatever concerns the eternal world? Shall we be intent upon our temporal interests, but indifferent to our spiritual welfare? Shall we not, on the contrary, be rational and conscientious in all things, both with regard to ourselves and others---in private and public---in whatever pertains to the soul and the body---in whatever relates to time and eternity? In fine, shall we not pay a due attention, implying correspondent exertion, *to all our rational* interests, temporal, spiritual and eternal?*

* Right-reason always accords with revelation. There are many things, indeed, in which reason is

We again turn to the sacred oracles, which so often *unfold* to us the great and glorious truths of our holy religion, and present to our view the "*ark of safety*," into which believers have entered, and in which they out-ride every storm of life. And reason cannot do better than to wait upon revelation: "in the divine light we shall see light." And as reason, in consequence of its being comparatively a *small light*, leads us to revelation; so revelation instructs reason, assigns to it its proper place, keeps it within its proper limits, corrects its aberrations, humbles its false or presumptuous estimates and makes its subsidiary to its true interests, and obedient to the voice of its Lord and Master, speaking by his spirit through the inspired pages !

‘*Father of mercies ! in Thy word*

What endless glory shines!

Forever be thy name adored,

short sighted! and there are many things, which, as we have already seen, reason *cannot comprehend!* But reason can be alike instructed and improved; can come to the universal Parent, and receive with meekness his ‘*ingrafted word*†’ the word of eternal truth, and thus grow in grace and knowledge; improve every mental, moral and religious opportunity; and so think, speak, and act for eternity, in humble and prayerful dependance upon divine guidance and support!

† See the introduction.

For these celestial lines.

Here may the wretched sons of want

Exhaustless riches find;

Riches above what earth can grant,

And lasting as the mind.'

And therefore let every reader say,

'Sacred treasure, book divine!

May ev'ry heart-felt word be mine!'

But is right reason thine?—If so, thou canst not reject revelation: they perfectly accord with each other. Religion is indeed *a reasonable service*. Reason and revelation therefore, form a *happy union*: and as the moon reflects the light of the sun, so reason reflects the light of revelation. But let her not forget her province! 'What has she that she has not received?' 1 Cor. 4. 7. Let her, therefore, go through the wilderness of this world, 'leaning upon her beloved.' 'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? Cant. 6, 10. 'The church of the living God, the pillar and the ground of the truth.' 1 Tim. 3, 15. And without controversy, great is the mystery of godliness, God was manifest in the flesh, justified in the spirit: seen of angels, preached unto the gentiles, believed on in the world, received up into glory." 1 Tim. 3, 16 But 'he that believeth on the son of God

hath the witness in himself.' 1 John 5, 10. 'Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.' Rom. 5, 1; and have received the spirit of adoption, whereby we cry Abba, Father. The spirit itself beareth witness with our spirit; that we are the children of God.' Rom. 8, 15, 16. 'And if children, then heirs; heirs of God, and joint heirs with Christ.' Rom. 8, 17—and 'when Christ, who is our life shall appear, then shall we also appear with him in glory.' Collosians iii, 4. Hence "we consider ourselves as strangers and pilgrims on earth, and look forward to a city that hath durable foundations, whose Builder and Maker is God.' Heb. xi, 10, 14. 'And now by faith we behold the King of Zion, and the Canaan of unclouded day. Is. xxxiii, 17. 'For faith is the substance of things hoped for and the evidence of things not seen" Heb. xi, 1. And shall we be unconcerned for *careless and impenitent sinners*, and not warn them to flee from the wrath to come," and to lay hold upon the hope set before them in the gospel'?

"O for a thousand tongues, to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of his grace!
My gracious Master and my God,

Assist me to proclaim,
 To spread through all the earth abroad
 The honors of his name.
 Jesus, the name that calms our fears,
 That bids our sorrows cease;
 'Tis music in the sinners ears,
 'Tis life, and health, and peace.*

And therefore "turn ye to the strong hold, ye prisoners of hope." Zach. ix, 12. "Turn ye, turn ye, from your evil ways; for why will ye die?" Ez. xxxiii, 11. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live? Ez. xviii, 23. and no longer presume upon divine forbearance: because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil;" Ecc. viii. 11.*

* One of the most striking proofs of human infatuation that *could be adduced*, is the manifest perversion of the *very means* which are adapted, in every possible way, when rightly understood and properly applied to promote our temporal spiritual and eternal welfare! Are they *common things*? Is the immortal soul undeserving of the utmost attention during our *moment of probation for eternity*? And shall we neglect to improve our privileges, because they are so numerous? and be ungrateful for the blessings bestowed upon us, because they are '*new every morning*'? and not turn and repent,

Most lamentable perversity! ingratitude of the deepest die! Should not the goodness of God lead thee to repentance?" Rom. ii, 4. Now, therefore, 'Forsake the foolish, and live; and go in the way of understanding.' Prov. ix, 6. Repent, and turn yourselves from all your transgressions; so iniquity shall not prove your ruin" Ez. xviii, 30. If not, hear the voice of heaven *proclaim*, 'behold ye despisers, and wonder and perish.' Acts xiii, 41. 'He that despised Moses' law, died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified,* an unholy thing, and hath done despite† unto the spirit of grace?"

and confess and forsake our sins, because the Almighty has *borne so long with us*? 'Do ye thus requite the Lord? O foolish people and unwise.'

'My God! may I no longer be
A stranger to myself and Thee.'

* The only means by which he could be sanctified.

† This must be evident from both reason and revelation; for, in proportion to our light and knowledge, while we continue in unbelief and rebellion, must be our guilt and condemnation.

Heb. x, 28, 29. For the Lord Jesus, shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.' 2 Thes. i, 7, 9. Surely then, it is a fearful thing to fall into the hands of the living God." Heb. x, 31. And how shall we escape, if we neglect so great salvation?" Heb. ii, 3. And therefore, 'Seek ye the Lord whilst he may be found, call ye upon him while he is near.' Is. lv, 6.

'Now he who turns to God shall live,
Through his abounding grace:
His mercy will the guilt forgive
Of those who seek his face.'

But, 'Delay not till to-morrow to be wise:
To-morrow's sun to thee may never rise!'

This night thy soul may be required of thee.
Luke x, 20. And is not death an awful season to the impenitent sinner?

'*Death!* 'tis a melancholy day
To those that have no God,
When the poor soul is forced away,

To seek her last abode.
In vain to heaven she lifts her eyes;
For guilt, a heavy chain,
Still drags her downward from the skies,
To darkness, fire and pain.'

SUPPLEMENTARY NOTE.

It must be evident to all who have long habituated themselves to close thinking—to a systematical course of mental and moral discipline, implying review, comparison, reflection, self examination, &c. that the evils which result from the *common deficiency* in all these respects are *innumerable!* And it must be no less obvious, that all the general instructions in the world cannot effectually obviate those evils, or serve as a substitute for that system of mental and moral discipline! Not a system containing *so many rules, &c.* but a system founded upon the *eternal and immutable mental and moral law of the universe!* A system including *all right*, as opposed to *all wrong; right-reason*, in opposition to reason *falsely so called; an enlightened and tender conscience*, in opposition to an *evil conscience*, so rendered by long persistence in an evil course; and a close and constant adherance to the doctrines and precepts of our holy religion, authenticated and

confirmed by God himself, in opposition to every thing of an opposite character! And what does all this imply? * * * And what does all this demand and require? * * *

Let us suppose, for the sake of illustration, that the whole world is our arena for mental and moral action; that the whole is literally before us, like a garden divided, sub-divided, &c. and that we are required to pay *due attention* to the whole, for all the various purposes which would be enumerated to us: and that we must give an account of ourselves and our employment, *particularly*, as well as *generally*, at twelve o'clock in the morning, and six o'clock in the evening, of each and every day, including, in the account given in at twelve o'clock, *a review and self-examination for the twenty-four hours*, both commencing and closing at twelve o'clock each day, and including a correct and impartial account of our thoughts, words and actions during that period. Thus: whether we were well acquainted with all the details of our business, in its several departments; whether we had been conscientious in all respects; whether we had distinctly understood and reviewed the last lecture; whether we had devoted so much time to private prayer, and reading the scriptures, &c.; whether our having attended too long to *one thing* had not occasioned our *omitting something else*; whether we had not

been influenced by customs, usages, &c. instead of being invariably guided and guarded by our Lord and Master, with our mental and moral standard before, and whether any thing of a contrary character had occasioned neglect, forgetfulness, or an imperceptible departure from our course; and whether our conscience is tender, our perception of good and evil clear and distinct, our habits of review, comparison, &c. according with the mental and moral standard! So that we never form a hasty judgment, either with regard to ourselves or others; but that our judgment of men and things is according to truth: and that while we lay *no stress* upon things of a *purely indifferent character*, with regard to forms, modes, &c. we lay the *utmost stress* upon *whatever is mentally, morally and scripturally required and demanded of us, in the light of reason, conscience and scripture!* This subject we clearly perceive, might be variously presented and illustrated: and necessarily implies all those modifications, &c. which result from our condition and circumstances; but never—never—never does or can preclude a due attention to *whatever* is implied in a correct view of our mental and moral standard, the *eternal and immutable mental and moral standard of the universe!* And does it not follow, that Christians more especially, cannot be too vigilant over themselves, that their ‘good may not be evil spoken of;’

that they may not be mistaken by *first impressions*; that 'they may not grieve those whom their Lord and Master would not grieve;' that they may learn to diligently compare things with each other, and duly weigh all the relations and bearings of both things and persons, in whatever is comprised in their private, social and public character! And thus conform to the divine injunction, 'judge not, that ye be not judged.' Mat. vii. 1. And should they not often meditate upon these words, 'what do ye more than others?' Mat. v. 47. * * *

And pray for the enlightning and sanctifying influences of the Holy Spirit, that they may be 'spiritually minded, which is life and peace;' that they may be as the salt* of the earth—the dew of heaven—the light of the world; that they may always blend the wisdom of the serpent with the harmlessness of the dove, and adorn the doctrine of God their Saviour in all things?

And thus we behold as in a glass the glory of the Lord, till changed into the same image! 2 Cor. iii. 18. Holy religion of the bible! We hail thee with delight! Divine Saviour! We would have 'all the mind in us that was in thee.' Phil. ii. 5. We would 'follow thee in the regeneration.' Mat. xix.

* See Mat. v. 13-14. Deut. xxxii. 2. Rom. viii. 6. 1 Tim. i. 5. 1 Peter iii. 8-11. Titus ii. 10. Heb. xii. 14.

28. We would, like thee, and 'through the grace which is in thee,' do good and suffer evil. Heb. xii. 2-3. Titus ii. 1; and go through 'evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.' 2 Cor. vi. 8-10. And we would be conformed to thy word in all things. Rom. xii. 1. 'Not slothful in business; fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.' Rom. xii. 11-2. 'Loving our enemies, blessing them that curse us, doing good to them that hate us, and prawning for them that despitefully use and persecute us:' 'and as we have opportunity doing good unto all men, especially unto them who are of the house-hold of faith.' Mat. v. 44. Gal. xii. 10. And to Father, Son and Holy Spirit, shall be all the glory, forever and ever. Amen.

'How happy they who know the Lord,
With whom he deigns to dwell!
He feeds and cheers them by his word,
His arm supports them well.'

SECTION IX.

A SCRIPTURAL EXHIBITION OF JUSTICE
AND GRACE, AND TRUTH AND HOLI-
NESS.

‘JUSTICE and judgment are the habitation of thy throne: mercy and truth shall go before thy face.’
Ps. lxxxix. 14.

‘Be ye holy; for I am holy.’ 1 Peter i. 16.

‘All-seeing, all-pow’rful God!
Who can with thee contend?
Or who that tries th’ unequal strife,
Shall prosper in the end?’

‘My *grateful soul* forever praise,
Forever love his name,
Who turn’d thee from the fatal paths
Of folly, sin and shame!’

‘Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour.’ Titus iii. 5.

‘And you *hath he quickened*, who were dead in trespasses and sins.’ Eph. ii. 1.

‘By grace are ye saved, through faith; and that not of yourselves: it is the gift of God.’ Eph. ii. 8.

But ‘faith, if it hath not works, is *dead*, being alone.’ ‘For as the body without the spirit is dead, so faith without works is dead also.’ James ii. 17–26.

Yet ‘the law was our school-master, *to bring us unto Christ*, that we might be justified by faith.’ Gal. iii. 24.

‘*Therefore*, being justified by faith, we have peace with God, through our Lord Jesus Christ.’ Rom. v. 1.

For the Lord Jesus ‘was delivered for our offences, and was raised again for our justification.’ Rom. iv. 24.

And as the Lord Jesus died *for our sins*, so should we die *to our sins*! ‘*Therefore*,’ Christians, ‘reckon ye also yourselves to be *dead* indeed unto sin, but *alive* unto God, through Jesus Christ our Lord.’ Rom. vi. 11.

‘That as *sin* hath reigned unto *death*, even so might *grace* reign, *through righteousness*, unto eternal *life*, by Jesus Christ our Lord.’ Rom. v. 21.

It is evident, therefore, from the declaration of the sacred scriptures, that ‘neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.’ Gal. v. 6.

‘*Therefore*, if any man be in Christ, *he is a new*

creature: old things are passed away; behold, all things are become new.' 2 Cor. v. 17.

And the new creature—the true believer in the Lord Jesus Christ—brings forth 'all those fruits of righteousness, which are *by Jesus Christ*, to the glory and praise of God.' Phil. i. 11. And 'herein is my Father glorified,' saith the Saviour, 'that ye bear much fruit; so shall ye be my disciples.' John xv. 1. And the fruits of the Spirit are enumerated: 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance:' and they 'that are Christ's have crucified the flesh with the affections and lusts.' Gal. v. 22. 24.

Let us now, therefore, duly weigh and consider what follows.

DIVINE INVITATIONS.

'Look unto me, and be ye saved, all the ends of the earth.' Is. lv. 22.

'Whosoever shall call upon the name of the Lord shall be saved.' Rom, x. 13.

But what is said of those who reject these gracious invitations? 'Wo unto them, for they have fled from me.' Hos. vii. 13.

'Ye will not come unto me, that ye might have life.' John v. 40.

Hence we are again led to consider the following declarations: 'Without me ye can do nothing.' John

xv. 5. 'I have planted, Apollos watered; but God gave the increase.' 1 Cor. iii. 5. 'Our sufficiency is of God.' 2 Cor. iii. 5. 'I can do all things through Christ which strengtheneth me.' Phil. iv. 13. 'We had the sentence of death in ourselves, that we should not trust in ourselves, but in God.' 1 Cor. i. 9. 'I thank God, through Jesus Christ our Lord.' Rom. vii. 25.

Hence it must be obvious to us, from a connected view of the sacred scriptures, that the doctrines of the glorious gospel, are doctrines *according to Godliness*: that the divine oracles present to our *enlightened view* the most perfect agreement and harmony: doctrines and precepts; faith and works, promises and threatenings; life and death; human inability and divine sufficiency; heaven as the reward of free grace, and hell as the portion of the hypocrites and unbelievers: and as the completion of the whole, the *penitent sinner*—the *true believer*, will be saved with an everlasting salvation; and the *impenitent sinner*—the *unbeliever*, damned with an everlasting destruction: and the LORD JESUS GLORIFIED! The former came to him, and were saved: the latter would not come to him, and were lost! To the former, he was the savor of life unto life: to the latter, of death unto death. Hence the divine commission: 'And he said unto them,' unto his disciples, 'go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be *saved*; but he that believeth not shall be *damned*.' Mark xvi. 15. 16. 'And these shall go away *into everlasting punishment*: but the righteous *into life eternal*.' Mat. xxv. 46.

And thus the sacred scriptures set before us life and death, good and evil, blessing and cursing, heaven and hell! Deut. xxx. 19. And do they not *evidently* comprise heights and depths, and lengths and breadths of wisdom and knowledge, in which all true Christians are agreed? 2 Peter i. 3.

Here, then, we behold *streams*, in which infants may *wade*: and *depths*, in which elephants may *swim*! Hence the sacred scriptures are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.' 2 Tim. iii. 16.

SECTION X.

RELIGION A REASONABLE SERVICE.

'Godliness with contentment is great gain.' 1 Tim. vi. 6.

'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' 1 Tim. iv. 8.

And therefore we should obey the injunction: 'Prove all things: hold fast that which is good.' 1 Thess. v. 21.

And religion *will* 'do us good, and not evil, *all the days of our life.*' 'Her ways are ways of pleasantness, and all her paths are peace.' Prov. iii. 17.

And yet it is a very commonly received opinion, that religion deprives its possessors of *many pleasures*; often clouds their brow with heaviness, and precludes them of that freedom of speech and action which should be deemed desirable: and that, on the contrary, those who do not profess religion, are *untrammelled, and more at large, with a vast field of enjoyment before them*, and that they may, in due connection with this latitude, be good moral men, good citizens and useful members of society! It is acknowledged, indeed, that Christians may, perhaps do enjoy a species of happiness, to which they themselves are strangers. But they do not appear disposed to take the one with the other; the *draw-back might be too great!*

What, then, are we to *understand* by religion—what does it *imply*? An entire dedication to the divine service—a conformity to the divine will and word in all things, in thought, word and action. In a word, supreme love to God, producing love to our fellow-creatures. And what is this but the sum and substance of Christian *faith and practice*—ne-

cessarily including a pure and unexceptionable system of morality, adapted to our due relation to God and all created intelligences? And we have seen, that the immutable moral law of the universe, is alike rational and scriptural; alike adapted to promote 'glory to God in the highest, and on earth peace, good will towards men.'* And what follows? That all our thoughts, words and actions, are either religious or irreligious, pleasing or displeasing to God; and that, by a parity of reason, they are either moral or immoral, as they do or do not accord with the *eternal moral standard of the universe!*

What, then, are we to understand by the commonplace remark, 'Religion is very good in its place?' "*In its place!*" How? Is there *any place where it should not be?* Should it not be *all-pervading?* Should we suppose that religion is *local* and not *general*; that we should attend to it on *the Sabbath*, but not on *common days*; that it is very well for *the church*, but not for the *domestic mansion*; or suitable for *stated or extraordinary seasons*, but not for *other times or seasons?* If so, and if we could only be religious *at certain times and places*, what should we be *at other times and places?* * * Should we not be *always religious?* Whether we eat or

* See chapter v, prefatory note.

drink, go out or come in, lie down or rise up, should we not be in the fear of the Lord—should we not be watchful and prayerful—should we not avoid all evil and pursue all good? And should we not, in fine, ‘do all things to the glory of God?’ * * *

Right-reason and scripture reply in the affirmative. Rom. xii. 1. 1 Cor. x. 31. We should, indeed, set apart certain times and seasons for *special purposes*, both with regard to retirement and social intercourse, the sanctuary and public societies and institutions of a truly legitimate character. But it is *equally true*, that we should be religious *in any one place*, as well as *in any other*; in social intercourse, as well as in retirement; in our worldly business, as well as in the public services of religion: and that every house should be a house of God; and that the father of every family should be a domestic minister! And can we suppose, that the Author and Giver of all good requires of us *any thing* that is not reasonable; that does not accord with the nature of things; that is not adapted to promote our temporal, spiritual and eternal welfare? Impossible! ‘Like as a father pitieth his children, so the Lord pitieth them that fear him.’ Ps. ciii. 13. And ‘he will fulfil the desire (the rational and scriptural desire) of them that fear him.’ Ps. cxlv. 19. And they ‘shall know, if they follow on to know the Lord, that his going forth is prepared as the

morning; (that his favorable presence will be with them, like the regular light emitted from the sun;) that he will not turn away from doing them good; that they shall find him to be a present help in every time of trouble; that his service is perfect freedom; that he will give grace here, and glory hereafter: no good thing will he withhold from them that walk uprightly. Hos. vi. 3. Ez. xxxiv. 30-31. Jer. xxxii. 40. Ps. xlv. 1. 1 Cor. vii. 22. Ps. lxxxiv. 11. Is not *all this reasonable?* Is not *all this scriptural?*

SECTION XI.

THE CHRISTIAN PORTRAIT.

Christ: Christian—a true follower of Christ.

Be Christ my pattern and my guide!

His image may I bear!

Oh! may I tread his sacred steps,

And his bright glories share.'

'Be ye followers of me, even as I also am of Christ.' 1 Cor. xi, 1. Giving thanks unto the father who hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son, in whom

we have redemption through his blood, even the forgiveness of sins.' Col. i, 13, 14. 'If any man serve me let him follow me; and where I am, there shall also my servant be.' John xii, 26. And what is the scriptural representation of a Christian? 'One who has confessed and forsaken his sins,' 'one who has repented and believed the gospel.' Prov. xxviii. 13. Mark, 1, 15: and brings forth fruit, thirty, sixty, or a hundred fold. Mark iv. 20. And what is his language? After a long and laborious life, in the service of his Lord and Master, he prays with deepest humiliation and contrition, 'O Lord,* forgive my sins of omission.'

A Christian! a suppliant at the throne of Grace, and mercy! Behold him at the brink of Jordan!† He had been instant in season and out of season; reproof, rebuking, exhorting, with all long suffering and doctrine.' 'His heart was always in his work' and what was his language? '*In Christ every thing, out of him nothing.*' And what was his language to a friend who visited him a short time before his death? 'Brother, we are only half awake—we are none of us more than half awake‡'

* Arch-bishop Usher.

† the Rev. Leih Richmond.

‡ Might it not be said, with the utmost truth, propriety and force—'The man is yet unborn who

‘Brother, brother, strong evidences, nothing but strong evidences will do at such an hour as this. I have looked here and looked there for them—all have failed me and so I cast myself on the sovereign, free, and full grace of God in the covenant of Christ Jesus: and there, brother, (looking at me with a smile of tranquility quite indescribable, and which I shall never forget) *there* I have found peace.’ A Christian! Behold him, after he had travelled many thousand miles, by land and by water, and proclaimed the gospel to hundreds and thousands, and had probably been instrumental to the conversion of many thousands; after he had written and transcribed many books—after he had long laboured‡ and not fainted—long borne the ‘burden and heat of the day,’ and given an impulse to both the old and the new world, which has spread wider and wider, and will still spread wider and wider *till the end of time and—tell—tell forever* ON THE ANNALS OF ETERNITY! Look at him in his dying moments! What did he say? ‘I the chief of sinners am, But Jesus died for me!’ *duly* weighs an hour.’ And is there a man, a true Christian, upon the face of the earth, whose eyes are more than half open, with regard to the unutterable importance of divine and eternal things?

‡ The Rev. John Wesley, the great apostle of Methodism.

Man of God! thou dost rest from thy labours; and thy works do follow thee.' A Christian! Look at him*—traversing deserts, visiting savage Indians, weeping day and night for the moral desolation around him! Look at him, see his countenance beaming with gratitude for the rich display of divine goodness and mercy which he had witnessed and to which he had been instrumental! Look at him! What deep selfabasement! What a piercing perception of his own insufficiency, without the power of divine grace! while the solitary place was made glad, and the desert rejoiced and blossomed as the rose." A Christian! what does he *meet with*? 'All who will live godly in Christ Jesus shall suffer persecution!' But if we suffer with him 'we shall also reign with him,' but if we deny him, he also will deny us."

'Am I a soldier of the cross,

A follower of the Lamb?

And shall I fear to own his cause

Or blush to hear his name?

Shall I not go forth and labour in his vineyard?
Has not my Lord and Master; my gracious redeemer, *something* for me to do? 'Son (daughter too) go

* The Rev. David Brainard, that zealous and faithful missionary of the cross! Read his journal, a rich treasury to the Christian.

work to-day, in my vineyard.' Is it not a privilege? Christian! *Christian minister! Heralds of the cross!* Is it not a privilege, a great privilege—an unspeakably great and precious privilege? Yes, you reply, and the word reverberates through every true Christian's heart! Therefore look for great things! expect great things! attempt great things!" And be humble, watchful, prayerful! 'Put on the whole armour of God' set your faces like a flint towards Zion! and go forth under the banner of the great captain of our salvation, bearing his mandate upon your forehead! go forth conquering and to conquer! This is the 'age of action!' you will have time enough to rest in heaven!

Still what does the Christian meet with? He is troubled on every side: 'without are fightings, within are fears' But what does he say? 'None of these things move me,' 'But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings. by pureness, by knowledge, by long suffering, by kindness by the Holy Ghost, by love unfeigned; by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown and yet well

known; as dying and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich: as having nothing, and yet possessing all things. *All things!* Reader, what is thy condition? What dost thou possess? But again turn to the Christian. *All things!* Where? Both here and hereafter! For godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.' *Therefore*, if thou hast not already. Now 'seek ye *first* the Kingdom of God and his righteousness; and all these things shall be added unto you.' Be not faithless but believing,' and then you will be able to say, 'Let no man glory in men;' let no man glory in the honors, and pomps and pleasures of this world: and 'Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, that exerciseth loving kindness, and judgment and righteousness in the earth; for in these things I delight saith the Lord.' Jer. ix 23, 24. And then rest assured that all things are yours; whether Paul or Apollos, or Cephas or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's.' 1 Cor. iii, 21, 23.

Truely then, Jesus Christ is *all in all to his true followers!* He is made of God unto them, wisdom and righteousness, sanctification and redemption.' He is their light, their life, their hope, their joy! 1 Cor. i, 30. He has gone to prepare mansions of glory for them, that 'where he is, there they may be also! John xiv, 3. And they shall be like him, for they shall see him as he is!' shall be transformed into his heavenly image! And now, *even now* how he manifests himself to the Christian! In his *light*, *he sees light*; the *true light of spiritual life!* and look at *his hope!* 'A hope full of immortality and everlasting life.' And at his joy! A joy unspeakable and full of glory.' And therefore, says the Christian, 'we faint not;' for 'though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.' Thus the Christian walks by faith—not by sight,' and faith is to him 'the substance (or subsistence) of things hoped for and the evidence of things not seen." And as he becomes stronger and stronger in faith, as he exercises himself more and more unto godliness, as he labours and strives and a-

bounds more and more in every work of faith, and in all the patience of hope; and in all the labour of love; as he more and more puts on the Lord Jesus Christ, beholding as in a glass his glory; as he still more and more walks worthy of the high vocation wherewith he is called; as he 'gives all diligence to make his calling and election sure,' and works out his salvation with fear and trembling' and as he therefore, 'adds to his faith virtue; and to virtue knowledge, and to knowledge temperance,* and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, that great 'bond of Christian perfection:' as he adds all these things, comprises all these Christian virtues and graces in his Chris-

* *Temperance*.—Christians, are required, to 'be temperate in all things;' and not to 'touch taste, nor handle the unclean thing;' whatever is injurious to society! and what is more injurious to society than strong drink? And should they not set a good example in this very important respect, and follow the apostolic injunction: 'give no offence, neither to the Jews nor to the Gentiles, nor to the church of God' 1 Cor. xx, 32 Prov. xx, 1, and 23, 29, 35. Hab. ii, 15. And should they not bear in mind, that if there were no temperate drinkers, there would in a comparatively short time, be very few if any, intemperate persons! Look at facts, look at the history of the world. See appendix G.

tian character. He grows up into Christ his living head in all things! And as all these things are in him and abound. So he is neither barren nor unfruitful in the knowledge of his Lord and Saviour Jesus Christ: and therefore he goes on his way rejoicing. 'The path of the just is as the shining light, which shines brighter and brighter unto the perfect day,' and it is thus that his divine Master fulfils in him all the good pleasure of his goodness and the work of faith with power,' and *thus* the 'name of the Lord Jesus is glorified in him, and he in him.' 'He that glorieth:' therefore, 'let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.' 'God forbid,' then, 'that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'* We again look at the Christian, as he treads in the footsteps of his Lord and Master, 'going about doing good.' We behold in him the meekness and gentleness of Christ,' 'who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him

* the reader will perceive, that in a work of this character, the occasional repetition of quotations, appears to be proper, if not necessary, and more especially the language of the sacred scriptures.

that judgeth righteously.' Let us attend to the language of his faithful follower, while engaged in his earthly vineyard:

'We both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor,* working with our own hands: being reviled, we bless: being persecuted, we suffer it. Being defamed, we entreat: we are made as the filth of the world, *and are* the off-scouring of all things unto this day.' Surely in that great apostle 'patience had its perfect work, that he might be perfect and entire, wanting nothing;' surely *he* exemplified the Christian religion in his life and conversation; surely *all* could 'take knowledge of *him* that he had been with Jesus;' and surely *he* could say, as he *did say*, and with *peculiar emphasis*, 'Be ye followers of me, even as I am of Christ.' Thus did his faith *work* by love—thus was his heart puri-

* The perversity of the human mind is never more apparent, that when it avails itself of the forbearance and self-denial of an individual, to *throw off from itself* the discharge of a required duty! The same apostle informs us, 'that he became all things to all men, that he might by all means save some.' To the weak he became as weak, &c. But we are also informed, that 'the laborer is worthy of his hire;' and that 'the Lord hath ordained, that they who preach the gospel should live of the gospel.' Comment is unnecessary.

fied by a living faith—thus did he dwell in God, and God in him, by the Spirit which he had given him; thus was he enabled to *live the gospel*—to show forth that charity which is long-suffering and kind; which envieth not; which doth not vaunt itself and is not puffed up; which doth not behave itself unseemly; which is not easily provoked, or rather, which is not provoked, but enables the Christian in patience to possess his soul; which thinketh or imagineth no evil; which rejoiceth not in iniquity—in any thing of which it should be ashamed, but rejoiceth in the truth: and which, in fine, ‘beareth all things, believeth all things, hopeth all things, endureth all things.’

Let us now view the great apostle, when near the last closing scene of his very eventful life—when he was beheaded by Nero! He had long desired to depart and be with Christ, which he knew would be *far better*: for *him to live* was Christ; but to *die* was *gain*! Reader, would it be *gain* for thee to *die*? But let us again hear him: ‘I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my course*, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all

them also that love his appearing.' Now, reader, see THE CHRISTIAN'S SUN SETTING IN UNCLOUDED DAY! And what dost thou *now say*? Dost thou *love and look for* the appearing of the Lord? Behold, he cometh in clouds, and every eye shall see him. And dost thou *wish to die* the death of the righteous—the death of the Christian? Wilt thou not, then, *live* the life of the righteous—the life of the Christian? 2 Tim. iv. 6-8 Rev. i^l. 10.



CHAPTER V.

GROUND-WORK OF VICE AND ERROR.*

‘Faults in the *life* breed errors in the *brain*!
And *these*, reciprocally, *those* again!
The mind and conduct mutually imprint,
And stamp their image on each other’s mint.’
Cowper.

‘He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?’ Is. xlv. 20.

Let us, therefore, ‘prove all things:’ and let us ‘hold fast that which is good.’ 1 Thess. v. 21.

* *Every* intelligent being has a *moral standard*—whether he knows it or not; and which, from the very nature of things, must be right or wrong, true or false, both in kind and degree, without reference to human imperfections, frailties, &c. *abstractly considered*. Hence we like or dislike, approve or condemn, according to *our own* views and impressions of men and things! But all this, which is corroborated by facts innumerable—neither does nor can go to prove, that there *is not a sure, unerring moral standard*! But on the contrary, points out to us, with the most resistless demonstration—the un-ut-

‘For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?’ 1 Peter iv. 17.

And ‘what shall the end be’ of all who turn the grace of our God into *lasciviousness*, and who will not come to the light, and have the true state of their hearts, minds and all their thoughts, words and actions—*made manifest to them*—made manifest to them through the *spiritual glass of the divine law*, under the *spiritual teaching of the divine Spirit*? Jude i. 3. John iii. 19. Rom. vii. 9.

And ‘what shall the end be’ of the ‘scoffers of the last days.’ 2 Peter iii. 3; and of all who resist the truth: men of corrupt minds, reprobate concerning the faith? 2 Tim. iii. 8.

terable importance of such a standard—a *truly rational and scriptural standard*—for all countries, ages and conditions—for the human family! And where is it to be found? Right-reason and conscience, *unseared or benumbed*, asks for, and when found, directs us to revelation! And therefore we most gladly receive that inestimable treasure, and through the same divine grace by which it was imparted—render to our Creator and Redeemer—a *truly rational, conscientious and scriptural service!* And so far as we conform to our standard, so far and no farther, is our judgment of men and things according to truth.*

* See appendix D.

Are they not *self-influenced by all the deceivableness of unrighteousness*, because they receive not the truth in the love of it, and will not come to Christ and be saved? 2 Thess. ii. 10. John v. 40.

And do they not 'withstand' those whose 'ear is open to instruction,' and endeavor to turn them away from the faith of the gospel; and thus *prove* that they are *alike* enemies to the revelation proclaimed to them—'sinners against their own souls,' and as far as possible instrumental to the destruction of others? Acts xiii. 8. Prov. xviii. 15. Num. xvi. 38. And by 'reason of them the way of truth is evil spoken of,' and they are *known* by their hard speeches against the truth, and therefore 'God sends them strong delusion (leaves them to themselves, and then they become strong in their own *self-deception*,) that they all may be damned who believe not the truth,' (though so strongly attested and so often proclaimed,) but have pleasure in unrighteousness: and thus they bring upon themselves swift destruction. 2 Thess. ii. 10-12. 2 Peter ii. 1-2. Jude i. 15. 2 Tim. iv. 4.

But what shall we say to all those who are *instrumental to the salvation of many souls*, and who are continually witnessing the downfall of vice and error? *Brethren*, pray for us, that the word of the Lord may have free course and be glorified, even

as it is with you: and that we may be delivered from unreasonable and wicked men. 2 Thess. 3. 1-2—that we may ‘labor and not faint.’ Rev. ii. 3—that we may be ‘able to withstand in the evil day, and having done all, (having made every effort, through the strength which is freely imparted to us,) to stand,’ Eph. vi. 13; and ‘come off more than conquerors,’ Rom. viii. 37, and be enabled to exclaim, even with our dying breath, ‘thanks be to God, who giveth us the victory, through our Lord Jesus Christ., 1 Cor. xv. 57.

‘Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.’ 1 Cor. xv. 58.

‘O happy soul, that lives on high,
While men lie grov’ling here!
His hopes are fix’d above the sky,
And faith forbids his fear.’

And what shall we now say to all the *impenitent and unbelieving*—to all who are *alike* condemned by the law and the gospel—to the mere formalist, who has ‘*a name to live,*’ but is spiritually ‘dead’—to all the votaries of *vice and error*—to all who are prophecying smooth things to themselves, and thus *gliding* down to eternal wo? See Luke xiii. 3. Rev. xxi. 8. Gal. iii. 10. Rev. iii. 1. Jer. xxiii.

And what shall we say to the *young and thoughtless*—to those who are easily seduced by a destroyer? Wilt thou be any longer deceived by the syren song of giddy mirth and frivolity, and follow those who cannot befriend thee in the dead moment when God will demand thy soul? Wilt thou not from this time cry unto him, ‘my Father, thou art the guide of my youth?’ Jer. iii. 4. And he will ‘deliver thee from going down to the pit.’ Job xxxiii. 24. he will deliver thy soul from death, thy feet from falling, and thou shalt walk before him in the light of the living. Ps. lvi. 13, and he will ‘guide thee by his counsel through life, and at death receive thee to glory. Ps. lxxiii. 24. But if not, what must we say unto thee, ‘Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into judgment.’ Ecc. xi. 9. What is *now* the language of thy heart? * * *

‘Prepare me, Lord, to meet that day,
Ere yet it be too late,
When I shall view those solemn scenes,
And feel their awful weight.’

‘And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?’ 1 Peter iv. 18.

'Can thy heart endure, and thy hands be strong when I shall deal with thee, saith the Lord.' Ez. xxii. 14.

'Terrible God! who reigns on high,
How awful is thy thund'ring hand!
Thy fiery bolts, how fierce they fly!
Nor can all earth or hell withstand.'

Therefore, *prepare for eternity*—attend to the voice of *wisdom*, before the brittle thread of thy life is cut, and hope, and mercy, and gospel grace, *have fled forever!* What wouldst thou then say? 'How have I hated instruction, and my heart despised reproof; and I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me.' Prov. v, 12. And then, all thy sins, transgressions and iniquities—all thy vileness and abominations of heart and life—of thought, word and action—all would be displayed before thee! And what thou hadst done *in darkness* would be brought *to the light!*

'All thy secret guilt would be reveal'd—
Nor the minutest circumstance conceal'd!'

And therefore, fellow-traveller to eternity, wilt thou not *now come to the light?* Wilt thou not *now reason upon this inconceivably important subject!* And we repeat—because it cannot be too deeply

impressed upon the mind—‘come, let us reason together, saith the Lord.’ ‘Bring forth your strong reasons, saith the God of Jacob.’ What, then, hast thou to say—why thou shouldst not make religion—the great—the supreme—the all-pervading concern of thy life? Evidence thou dost not need—unless thou hast—unhappily for thyself—shut thine eyes against the light of evidence and conviction! We are bold to affirm—that, considering the bible in a *mere historical point of view*—it has *infinitely* more evidence to sustain it—*than any other records that have been handed down to us*, and which have never been disputed. It might, indeed, appear *incredible*, to those who have not closely read and deeply studied the subject—how many *stale objections—groundless charges—false assumptions, and fabricated reports* have been brought forward—*times without number*—and times without number *refuted*: and yet (most lamentable proofs of human perversity!) they are again—and again—and again—brought forward—as though they had never seen the light before! But is this reasonable? Does it comport with the boasted dignity of human nature? Does it comport with any correct idea of true honor, or common honesty, or fair dealing? Is it kind—humane—considerate—to wrest fair truth—and cheering hope—and the only sure remedy for the fallen sons and daughters of our common parents—

and therefore, our own kindred by common descent—to wrest from them the only efficacious balm for every spiritual wound, and the only salutary cordial for every sin-stricken fear?—and—What? To present to them—the poisoned chalice of infidelity? What will that do for them! What has it done for any of its votaries? Sad scenes innumerable, and appalling deaths without number—have been recorded as so many beacons, for our instruction!* Look, for instance, at the death beds of Altamont, the honorable Frances Newport, Paine and Voltair.* And now we repeat the question, what has infidelity done for its votaries—what has it done for the world? The answer is before us in the history of the world! And therefore, ‘my soul, come not thou then, into their secret; and to their assembly, mine honor, be not thou united!’ Let me rather die the death of a poor Hottentot, (a

* ‘Restore to me,’ said the mother of David Hume to her son, ‘restore to me, my son, that peace which you have taken from me.’ That he could not do! And what had he given her in return? The answer is before us—a corrosion of spirit—which religion alone could remove!

We would earnestly recommend to our readers, a truly excellent little work, entitled ‘The Sceptick’s Manual.’ It abounds with cases in point, of the most thrilling character. See, also, ‘The Confessions of Lackington,’ the celebrated bookseller of the muses.

truly rich Hottentot,) blessed with the 'hope of the gospel,' than to possess the wealth of the world, with the withering and peace-destroying curse of infidelity in my heart† and mind! Let us look at those who have been recovered from its vortex! Among the most prominent are lord Lyttleton, and the celebrated earl of Rochester. The former wrote a very able treatise on the conversion of St. Paul, which has never been answered by any infidel. The confessions of the latter are well known.

Yet their direct bearing upon the subject before us, more especially claims our attention. Of the above work, Dr. Johnson entertained so high an opinion, that he said, 'the critic ought to read it for its elegance, the philosopher for its arguments, and the saint for its piety.' And it is well known, to every general reader, and to such we now appeal, that the earl of Rochester was a man of distinguished talents, and noted for his infidel productions, and their deleterious consequences! Bishop Burnet, one of the most accomplished scholars and eminent divines of the age, says of him, that 'he was a great scholar, a great wit, and a great poet;' and it might be added, a great infidel! But what

† See Nos. 227 and 192, premium tracts, published by 'the American Tract Society,' in which the most specious objections of infidels are ably refuted.

follows? That he was also, at length, *afterward* like the prodigal in the gospel 'a great penitent?' What a happy termination, after beating about so long, among the rocks, and shoals, and quicksands of infidelity—after so long 'seeking rest and finding none'—after so long wearying himself in vain—after exhausting the vocabulary of profane wit, and high-toned railery, and contemptuous defiance of God and truth, and heaven and hell! Reader, how often hast thou witnessed such scenes, heard such language, and shrunk with horror from such heaven-daring impiety? Are God and Christ, and time and eternity, and the joys of heaven and the torments of hell, fit subjects for licentious wit, and sarcastic sneers, and malicious irony, and affected pleasure, and peals of heart-delusive laughter? Is there not a canker—a worm—a sting—a heart disease—a mind 'ill at ease'—at the very root of such ill-natured conviviality? And how often is an air of false courage assumed, by those who are reckless of their true interests, rationally and scripturally considered—by those who cast off fear, (that fear of the Lord which is the beginning of true wisdom,) and restrain themselves from prayer to God? Ps. cxi, 10. Job xv, 4. And what an air of bold indifference to consequences—intent upon gratifying every corrupt propensity—throwing loose the reins of unhallowed desire, and pursuing the track

of a sin-disordered imagination, although it should be (what extreme infatuation!) at the dreadful expense of eternal destruction! But are there any jovial companions in hell? Any songs of giddy merriment—any false delusive hopes, saying ‘I shall have peace, though I walk in the imagination of my heart?’ Any cold indifference to the indiscribably awful realities of the eternal world—any rising with eager expectation, ‘with new-flushed hopes, to run the giddy round?’ But we return to the modern prodigal! Let us hear what he says. ‘The scriptures, which had so often been the subject of his merriment, now secured his esteem, and inspired delight; for they had spoken to his heart; the seeming absurdities and contradictions, fancied by men of corrupt and reprobate judgments, vanished; and he was brought to receive the truth in the love of it.’ On another occasion, ‘the greatest objection to the bible,’ he exclaimed, laying his hand upon his heart, ‘is a bad life!’ ‘Men love darkness rather than light, because their deeds are evil.’ John iii, 19. And it was a source of keen distress to him, that he could not reclaim many of those whose minds he had poisoned. They would bring forward the fallacious arguments with which he had furnished them. He determined, however, to undo, as much as possible, the evil to which he had

been instrumental: and therefore, published to the world his dying confession.

‘For the benefit of all those whom I may have drawn into sin by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am to be judged; that from the bottom of my soul I detest and abhor the whole course of my former wicked life: that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions, and vile practices; by which I have hitherto lived without hope, and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace; and that the greatest testimony of my charity to such is, to warn them, in the name of God, and as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness; no more to make a mock of sin, or condemn the pure and excellent religion of my ever-blessed Redeemer; through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness.

Amen.

J. ROCHESTER.

‘Delivered and signed in the presence of

‘ANN ROCHESTER, and

‘R. PARSONS.

‘June 19th, 1680.’

And should it not serve as a beacon to all future ages? And yet the same soul-deceptions prevail now, that prevailed in the days of Rochester! More than one hundred and fifty years ago! How slow is man to learn! Still striking against the same rocks—still whirling in the same quick-sands of folly, and vice, and error.

But let us pause and reflect, and let us ask ourselves, where are the gay wits and high-toned sons of pleasure; of the sixteenth century; of the seventeenth century; and many, very many, of the eighteenth century? Where are they? ‘Gone with the years beyond the flood!’ They glittered—they pleased—they dazzled for a moment! And where are they now? And where shall we be, in a short, a very short time? Are we prepared?

But let us again look at the causes of error and vice! For we certainly cannot deal too plainly and pointedly with ourselves. Truth—the truth of God, the holy religion of the bible, has nothing to fear from the most open and candid and thorough investigation! It can always maintain *a firm and unyielding front!* Nay, more it can always advance and meet error and vice in all their forms, meet them with the left hand torch of reason, and the sun of Revelation!—and where are they?

'Let coward* guilt with palid fear,
To shelt'ring caverns fly,
And justly dread the vengeful fate
That thunders through the sky.
Protected by that hand, whose law
The threat'ning storms obey,
Intrepid virtue smiles secure,
And in the blaze of day.'

* It is related of Volney, that well-known arch-infidels, that he was *very much alarmed in a storm at sea!* and upon being interrogated with regard to the cause of his alarm; frankly replied—"Ah! Volney in a storm, is not like Volney in a calm!" And it is recorded of Thomas Pain, that in the year 1802, he sailed from Europe to this country; and that when the vessel had neared the port of Baltimore; a storm arose, and the Captain, as it is common in such cases, put back to sea; and that Pain manifested great firmness till the storm had increased to such violence, that the Captain despaired of being able to bring the vessel into port; and upon ordering the long boat to be lowered, one of the last resorts, in a season of great danger at sea, Pain went below, to bring up some of the most valuable of his effects; but when he had reached the deck, a high wave swept over the vessel! and then Pain imagining that all was lost, exclaimed, 'Lord have mercy upon us! Christ have mercy upon us.' The Captain was surprised having heard him deny his belief in the Christian religion and in any hope of mercy through a Saviour. We have not space for further detail: The simple fact is before us. But how true it is that in time of danger, "men's hearts fail them." It does not appear to be unworthy of remark, in this place

Let us, then, come to the light that we may be tried, as silver is tried, and pass through the fiery ordeal, like gold purified seven times, and let us not fear we shall not lose any thing that is worth keeping! Let all the "wood, hay and stubble" be burned so that we can but keep the gold," silver and precious stones." Why then is the mind still so much opposed to the humbling, yet exalting truths of the Christian religion? But shall we even suppose, reader! that thou art still opposed to the holy religion of the bible? Reason and revelation have been so long before thy mind! But dost thou not procrastinate? If so tremble for thyself! Presume not upon divine forbearance!—We would not allow thee to remain quiet in thy sins!—we would not wish the "strong man armed to keep the house and goods in peace." Luke 11, 21. If we did, we should be thy enemies, and not friends!

that infidels, notwithstanding their boasted reason of which they have no reason to boast; and notwithstanding they so frequently profess to disbelieve revelation from the want, as they assert, of sufficient evidence; yet when any old objection, or any stale assertion, or any false report, against a professor of religion, is brought forward, no matter from what quarter—it is seized with an air of triumph and followed by the complacent smile of approbation—if not with a sort of applause! This has been witnessed; times without number by many travellers, during many thousand miles travel by land and by water.

For a woe is pronounced upon them "That are at ease in Zion;" Amos, 6. 1. and that cry, 'peace, when there is no peace.' Jer. 6, 14. 'Behold, all ye that kindle a fire; that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. Thus shall ye have of my hand, ye shall lie down in sorrow.' Is. 1. 11. We repeat the question—why is the mind still so much opposed to the humbling, yet exalting truth of the Christian religion?—Has it found out any other remedy? What did the wisest heathen say upon this subject; Socrates, Plato, Aristotle and others?—Were they not involved in a *great doubt?* and what was the condition of the world at the Saviour's advent? Look at 'Mars's hill,' Look at the inscription to the 'unknown God,' whom they ignorantly worshipped! Acts xvii, 22, 23. And what induced one of their philosophers to exclaim, 'Oh that some superior being would descend and make known to us the will of God?'
 * * * But we have the "*will of God!*"
 "Through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke, i, 78.

What more do we *require?* Have we not light

enough, truth enough, reason enough, revelation enough, at every step, at every turn?—Who can deny it in the face of light and truth, and reason and revelation? The question therefore again and again recurs; what more do we *require*? Let us reply frankly, openly and honestly ‘we want a disposition—a *will*! We will not come to the light! Why? Simply, because we will not! This, then, this is the *reason why*! will you say so? Have we not proved again and again, that *reason is on our side*? And you will by all means, allow our claim to the light of revelation! Turn, then, reader, to the motto and see if we are not sustained. And we again turn to thee; but for what purpose? To argue with thee for thy good; to prove to thee that we are serious in a good cause; to induce thee to incline thine ear to the truth: for we can assure thee that right reason will then be thine:—*Both right reason and revelation!* But if not, what will follow?—What is the language of inspiration? “The heaven shall reveal his iniquity, and the earth shall rise up against him, Job xx, 27. ‘O earth, earth, earth, hear the words of the Lord.’ Jer. xxii, 22. ‘God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.’ John iii 16. And therefore, the stone shall cry out of the wall and the beam out of the timber shall an-

swer it.' Hab. ii, 11. And what is the purport of the answer? 'He that believeth not is condemned already.'" John iii, 18. For 'this is his commandment---That we should *believe* on the name of his son Jesus Christ.' 1 John, iii, 23. And we are assured that "he that believeth not shall be damned." Mark xvi, 16. 'These sayings' and declarations, 'are faithful and true.' Rev. xxii, 6. 'True and righteous are his judgments.'" Rev. xix, 2.

"Strait is the way my saints have trod;
I blessed the path and drew it plain;
But you would chose the crooked road:
And down it leads to endless pain."

"And these shall go away into everlasting punishment; but the righteous into life eternal.' Mat. xxv, 46.

ILLUSTRATIONS.

'THE TRUTH IS MIGHTY AND MUST PREVAIL.

Two very important and general ideas suggested to the mind by a *correct view of this article*, appears to deserve and require the utmost attention of every reader! 1. The high-towering pride of a false philosophy! For a soul-humiliating and pride-debasing revelation from Deity does not meet its *self-created and self-delusive expectations!* founded upon ---what?---*An ideal fabric!*---The congregate of all

that inflates the mind and misguides the heart! and that leads both in chains, and makes both worship not the Ganges, nor Juggernaut! but the *many-headed monster, Idolatry! in all its ideal forms!* This is the true condition of every individual who is not wholly devoted to the divine service---according to the light of his dispensation! But if a revelation should be imparted which would foster human pride, and cherish unphilosophic ambition, and connive at irrational gratification and swell the current of unchristian applause, and throw the reins loosely over the neck of unbridled self-esteem and self-elevation, and self-dictation, and the libertine indulgence of the appetites and passions:---if such a revelation should be imparted, who among all those who reject the true revelation, a revelation adapted to our real condition, who among them all would become its votaries? 2nd. A false notion of the Supreme Being, and a narrow and contracted perception of his attributes and an erroneous estimate of the *due relation of all created intelligences*, constitute the ground-work of the most absurd and preposterous objections to the *holy religion of the bible!* What then in the light of reason and revelation is any created intelligence? and what are all created intelligences? And what of the material universe, with all its diversified inhabitants? And what will the whole be.

And whatever may be added to the whole, when as many more ages shall have elapsed as there are particles in creation? * * * We reply, with reverence we reply, that all that Deity can create IN ETERNITY! and that all that Deity can give a place to in IMMENSITY! will be infinitely less to the eternal I AM than a particle of creation is to the most exalted intelligence in the universe. Should any created being then be proud?—could that created being, any created being, *himself create*, a fly, an insect, a particle of matter? Does it not follow that every created being should be humble, should be teachable and should be conformed to true philosophy? In a word, should be conformed to the dictates of right reason, and firmly believe every rationally demonstrated revelation from Deity? And should not every rational being adore and praise the Author and Giver of all good, and live in conformity to his will and word?

‘Wherefore, let every creature give
To thee the praise designed;
But chiefly, Lord, the thanks receive,
The hearts of all mankind.’

CHAPTER VI.

DISTINGUISHED WITNESSES TO THE TRUTH, AND EXCELLENCY, AND POWER OF THE CHRISTIAN RELIGION.

‘You say, the world, well known, will make a
man.

The world, well known, will give our hearts to
heaven,

Or make us demons, long before we die.’—*Dr.
Young.*

And therefore,

‘What conscience dictates to be done,

Or wants me not to do;

This teach me more than hell to shun;

That more than heaven pursue.’—*Pope.*

And not say,

‘I know the right, and I approve it too;

I know the wrong, and yet the wrong pursue.’

For that left the heathen, who said so to himself,
in answer to his own conscience,* ‘without ex-

* See appendix A, and the moral standard, Chapter v, prefatory note.

cuse.' And have not all who 'yet the wrong pursue,' said to themselves, in answer to their own conscience? * * * And what follows? See Rom. ii, 15, and i, 20. 2 Cor. i, 12. 1 Tim. i, 19. But may not conscience become unfaithful, or cease to reprove, in consequence of having been long stifled or resisted, or stupified by the opiates of sin, and at length conformed to an unreasonable and unscriptural standard? See Titus i, 15. 1 Tim. i, 2. Heb. x, 22 and ix, 14.

What, then, is the best proof of kindness to all who are thus unhappily self-deceived, and are continually rivetting fetters upon themselves?

Deal faithfully with a friend,
Snatch him from a fearful end.

Jude i, 23. James v, 20. 'Is not this a brand plucked out of the fire?' Ze. iii, 2. And is there any thing that deserves to be placed in competition?

'Honor, pleasure, or what else,
This short enduring world can give?'

But is there, indeed, any true honor—any real pleasure—any substantial good, in any other course than that which is alike rational and scriptural, either with regard to Christian frightfulness, on the one hand; or self-delusion, on the other hand, strengthened and confirmed by 'all the deceivable'

ness of unrighteousness,' and by whatever is implied in 'the lust of the flesh, the lust of the eyes, and the pride of life,' however interpreted or understood? * * * See 1 Peter iv, 4, and iii, 15. 2 Thess. ii, 10. 1 John ii. 14. Eph. v, 11. But it would not be necessary to bring forward, what must always appear to be, what it really is, *a truism*! to every truly enlightened, rational, conscientious and exemplary Christian, if it were not for the lamentable fact, 'that when iniquity abounds the love of God waxes cold.' Mat. xxiv, 12. Hence the solemn injunction, 'repent, and do thy first works.' Rev. ii, 5.

And how many, like Demas, have forsaken the zealous and exemplary band of Christians, for the sake of the anti-rational and delusive allurements of the world! 2 Tim. iv, 10. And how many have declined *imperceptibly*, till they have been 'luke warm,' and yet imagined, and even said, 'I am rich and increased with goods, and have need of nothing;' and yet the 'searcher of hearts and trier of reins,' declared, 'that they were wretched, and miserable, and poor, and blind, and naked.' Rev. iii, 15, 18. 'Wherefore, let him that thinketh he standeth, take heed lest he fall,' 1 Cor. x, 12. 'And besides this, giving all diligence, add to your faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to

patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' 'Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' 2 Peter i, 5, 10. And therefore, we 'stir up your pure minds by way of remembrance.' 2 Peter iii, 1. 'Furthermore, then, we beseech you, brethren, and exhort you, by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more.' 1 Thess. iv, 1. And so shall 'grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given to us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.' 2 Peter i, 2, 4. And so shall ye be 'burning and shining lights,' in your day and generation—'blend the wisdom of the serpent with the

harmlessness of the dove,' and 'adorn the doctrine of God our Saviour in all things.' John v, 35. Mat. x, 16. Titus ii. 10.

And if we thus pay a due attention to all our rational and scriptural interests, we shall not be conformed to this world; Rom. xii, 1; nor shall it be said to us, 'be watchful, and strengthen the things which remain, that are ready to die;' Rev. iii. 2; nor that, 'the cares of the world, and the deceitfulness of riches, and the desire of other things, have choked the good word, and that it has become unfruitful.' Mark iv, 19. But that we 'walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.' Col. i, 10. And so evincing to the world, that our 'affections are set on things above, not on things on the earth;' Col. iii, 2; that we 'so use the world as not to abuse it;' 1 Cor. vii, 31; and that we are rational, conscientious and scriptural in all things.

And now we are prepared to view the bright examples before us in the page of history, and not a few living portraits. We would first notice that distinguished ornament of his country, Chief Justice HALE! Let us view him in all his private and social and public offices and relations. A man fearing God and working righteousness, endeavoring to 'maintain a conscience void of offence towards

God and towards man.' Plain, simple, upright, 'diligent in business, yet fervent in spirit, serving the Lord:' as a public magistrate, not bearing the sword in vain,' wielding it for the 'punishment of evil-doers, and for the praise of them that did well:' as a citizen, humble, meek, lowly: as a patriot, firm, unbending, disinterested: as a citizen of the world, rigidly just, impartial, philanthropic! What happy traits of character! But it was *religion* that formed his heart, his mind, his morals! *He was a Christian!*

But let us view him more particularly: 'he, being dead, yet speaketh.' He was careful to maintain a habit of private devotion: he commenced the day with God; and endeavored to bear about with him a sense of the presence of his Maker: 'Thou, God, seest me.' He lived 'in the fear of the Lord all the day long,' which is the beginning of true wisdom: and he closed the day with God. And he had learned, from painful experience, the importance of '*keeping holy the Sabbath day!*' Before he did keep it holy, he did not succeed in his worldly business through the week; but after he kept it holy, he prospered in his weekly concerns! So true it is, that 'the blessing of the Lord maketh rich;* and he addeth no sorrow with it.'

* To expect the blessing of the Lord, in the truly scriptural sense of the expression, while living in the commission of any known sin, or the neglect

Let us now look at Col. JAMES GARDENER. He had run 'the giddy round;' and his gay and mis-named pleasure-loving companions had envied his imagined happiness; but he afterwards acknowledged, that when they congratulated him on his felicity, a dog happening at that time to come into the room, he could not forbear groaning inwardly, and saying to himself, 'Oh that I were that dog!' *But now for the contrast!* Let us view him as a

of any known duty, is preposterous in the last degree: as, for instance, to pray for the extension of the Redeemer's kingdom, and yet make no effort to promote it! *'Thy own mouth shall condemn thee.'* With regard to the Sabbath, it is to be feared, that many are most lamentably deficient. It surely cannot be proper to read public papers, nor converse on common business, nor engage in any secular concerns, beyond what is absolutely necessary! But what is implied in keeping holy the Lord's day? 'Not thinking thy own thoughts, speaking thy own words, nor doing thy own actions,' those thoughts, words and actions, which are lawful and proper on other days. The profanation of the Sabbath, indeed, may be justly considered as one of the *crying sins of the land!* In this important aspect, as well as in many others, there are many, very many, who neither 'fear God nor regard man.' Witness the profanation of that holy day of the Lord, even in the very streets, and in most public places; reading newspapers, conversing upon politics, &c. Surely these things ought not so to be! 'Righteousness exalteth a nation; but sin is a reproach to any people.'

Christian! After very great and agonizing distress for a considerable time, the result of a clear and piercing perception of his real condition, by nature and by practice, after many years spent in folly, 'all the terrors of his former state were turned into unutterable joy.' 'And though the first ecstasies of it afterwards subsided into a more calm and composed delight, yet were the impressions so deep and so permanent, that he declared on the word of a christian, wonderful as it might seem, that for about seven years after this, he enjoyed nearly a heaven upon earth. His soul was almost continually filled with a sense of the love of God in Christ; so that from the time of his waking in the morning, his heart was rising to God, and triumphing in him; and these thoughts attended him through all the day, till he lay down on his bed again, and a short parenthesis of sleep, (for it was but a very short one that he allowed himself,) invigorated his animated powers for renewing those thoughts with greater intenseness and sensibility. A life, any thing like this, could not be entered upon, in the midst of such company as he was obliged to keep, without great opposition. He, however, early began a practice,* which to the last day of his life he retain-

* A most happy practice. Professed Christian, 'Go thou and do likewise.' Beware of the 'fear of man,' which 'bringeth a snare;' and know—be

et, of reprov'g vice and profaneness; and was never afraid to debate the matter with any, under the consciousness of such superiority in the goodness of his cause.' A remarkable instance of this happened about the middle of the year 1720, on his first return to make any considerable abode in England, after his remarkable change. He had heard on the other side of the water, that it was currently reported among his companions at home, that he was stark mad: a report, at which no reader who knows the wisdom of the world in these matters, will be much surprised. And hence concluded, that he should have many battles to fight, and was willing to despatch the business as fast as he could. And therefore, being to spend a few days at the country house of a person of distinguished rank, and with whom he had been very intimate, he begged the favor of him, that he would continue matters so, that a day or two after he came down, several of his gay companions might meet at his lordship's table; that he might have an opportunity of making his apology to them, and acquainting them with the nature and reasons of his change. It was accordingly agreed to; and a large company

assured, that 'he that putteth his trust in the Lord shall be safe.' Hast thou not every reason to be bold in a good cause, provided thy 'zeal be according to knowledge?'

met on the day appointed, with previous notice that Col. Gardener would be there. A good deal of raillery passed at dinner, to which the Colonel made very little answer. But when the cloth was taken away, and the servants had retired, he begged their patience for a few minutes, and then plainly and seriously told them what notions he had of virtue and religion, and on what considerations he had absolutely determined, that by the grace of God, he would make these things the care and business of his life, whatever he might lose by it, and whatever censure and contempt he might incur. He then challenged them to propose any thing they could urge, to prove that a life of irreligion was preferable to the fear, love and worship of the eternal God, and a conduct agreeable to the precepts of his gospel. And he failed not to bear his testimony from his own experience, (to one part of which many of them had been witnesses,) that after having run the round of sensual pleasure, with all the advantages the best constitution and spirits could give him, he had never tasted any thing deserving to be called happiness; till he made religion his refuge and delight. He testified, calmly and boldly, the habitual serenity and peace that he now felt in his own breast, and the composure and pleasure with which he looked forward to objects which the gayest sinner must acknowledge

to be equally unavoidable and dreadful! Upon this, the master of the table, a person of a very frank and candid disposition, cut short the debate, by saying, 'come, let us call another course: we thought this man mad, and he is in good earnest proving that we are so.' And the Colonel afterwards declared, that instead of losing one valuable friend by this change in his character, he found himself much more esteemed and regarded by many who could not persuade themselves to imitate his example.

Let us next turn to the celebrated LOCKE. After all his deep, and laborious, and very successful researches, the holy scriptures were his chief delight. He read and studied them principally during the last fourteen years of his life: and these memorable words were written by him on one of the blank leaves of his bible: 'This book has God for its Author, salvation for its end, and truth, without any mixture of error, for its contents.'

Let us now turn to that profound and universal scholar, and justly renowned author and critic, Dr. JOHNSON. He was, for some time sceptical; but after investigating the evidences of our holy religion, with a mind open to the light of evidence and conviction, he became a firm believer of divine revelation; but it was not till near his death that he obtained peace of mind. His views of the gospel,

plan of salvation, previous to that time, had been very obscure! He had, like many others in his day, misapprehended the doctrine of salvation by grace, and confounded it with works, as a means of recommendation to the divine favor. And it was not till he was greatly distressed, under a fearful apprehension of his real condition, as a sinner justly condemned by the divine law, and till he was led to pray for mercy, as a condemned criminal would implore a reprieve, that he obtained 'peace and joy in believing.' All the arguments of his philosophic companions, grounded upon his morality, and the important services he had rendered to his country, were ineffectual. None but the great Physician could heal his spiritual wounds, and extract the sting of death from his troubled conscience. He could say to the worldly-wise men that attended him, 'miserable comforters are ye all.'

We now turn to Sir WILLIAM JONES, another pre-eminently distinguished scholar, deeply read and versed in European and Asiatic literature and science: and a master of as many or more languages than any other man; and to whom the acquisition of a language or a science was a mere recreation—food required by his ardent and powerful mind! Hear his testimony, also written in one of the blank leaves of his bible. 'I have carefully read and studied the holy scriptures, and I am of opinion,

that independently of their divine origin, they contain more valuable history, and purer morality, &c. than any other book, nay, than all other books together.' This is the substance of his note: the work is not at hand. Here, then, we have the testimony and experience of the most powerful and discriminating minds, noted for their logical acumen—their patient and laborious application and research, and their very extensive and richly varified acquisitions; and of men who, from the very nature of their habits and pursuits, were not likely to be superficial in their investigation of the most important of all subjects, and of men who, we are warranted in asserting, were as far superior to nineteen-twentieths of modern infidels, as giants are to the most diminutive dwarfs, and the very small proportioned remainder are not to be compared with them!

We might also turn to a Boyle, a Milton, a Newton and many others. Before we conclude this chapter, let us again look at the Christian's death-bed! Addison could say, 'come and see how a Christian can die!' Was an infidel ever known to say, come and see how an infidel can die? We leave the question unanswered! 'A death-bed is a detector of the human heart.' 'Men may live fools'—may trifle with serious things; and point the finger of scorn at the Christian, though they

inwardly respect him; and 'sprit themselves with their own deceivings,' and give full scope to their corrupt propensities, and 'mouth the very heavens.' Ps. xii, 4; and wear the most brazen front, and plume themselves with an air of high-toned self-gratulation, and exclaim, 'we are free from vulgar prejudices'—'the prejudices of the age, and nursery tales,' &c. to infinitum. But let us mark well what follows, both for our own instruction, and that we may give timely warning to others: 'fools they cannot die.' The self-delusion vanishes—they are most woefully undeceived! Conscience awakens, reason resumes its province, the broken law utters its thunders, and the despised gospel proves to them 'the savor of death unto death.' 2 Cor. ii, 15. *

* * But

The chamber where the good man meets his fate
Is privileg'd beyond the common walk
Of virtuous life—quite in the verge of heaven!
Fly, ye profane! if not, draw near with awe,
Receive the blessing, and adore the chance,
That threw in this Bethesda your disease:
If unrestored by this—despair your cure!
For here *resistless demonstration dwells!*"

CHAPTER VII.

THE PARENTAL CHARACTER OF THE DIVINE GOVERNMENT; THE HARMONY OF THE DIVINE DISPENSATIONS; THE ADAPTATION OF DIVINE MEANS TO DIVINE ENDS; AND EQUITY AND JUSTICE OF ALL THE DIVINE RETRIBUTIONS.

Still

“To the height of this great argument ascend,
Vindicate Eternal Providence, and justify
The ways of God to man.”—MILTON.

Thou great Supreme!

“Thy call I follow to the land unknown:
I trust in Thee, and know in whom I trust;
Or life, or death is equal: neither weighs:
All weight in this—O let me live to thee!”

YOUNG.

‘I know that my Redeemer liveth.’ Job xix 25. ‘I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.’ 2 Tim. i, 12. ‘God hath not given us the spirit of fear; but of love and of a sound mind.’ 2 Tim. i, 7. And therefore the parental character of the divine government claims our attention. For he is the God, and Father of all his intelligent creation! What

then in the two-fold light of reason* and revelation shall we expect from him? All that we can reason-

* Whatever is connected with the due exercise of right reason, is both pleasing and instructive in due proportion to our capacity for close investigation, and the interest we take in the subject brought forward, or presented to our consideration! And it is well known to all who have made the experiment, that the capacity for investigation, and the improvement and gratification derived from the active and persevering efforts of the mind in its inquiries after truth, increase, most wonderfully, increase as it progresses with the subject! And what subject is more interesting, more instructive, more important than the study of the holy scriptures? There is no other subject, no other study to be brought into comparison! What, then, shall we say to our young friends---to the rising generation? Beloved youth! the hope of our beloved country!—will you not avail yourselves of all the unspeakably great and precious privileges with which you are favored? And will you not more especially avail yourselves of the holy scriptures, which contain ‘the words of eternal life’—which make wise unto salvation, through faith in Christ Jesus,’ and which in fine, comprise the most important history, the most interesting biography—the most instructive poetry—the most vivid and heart-unfolding similitudes and parables the most accurate and faithful representations of virtue and vice, in all their forms, and most delightful and most appalling contrasts, the most elevated doctrines, worthy of the infinite perfections of Deity—and the most sublime morality, the *transcript* of the eternal and immutable purity, and holiness and benevolence of their divine Author? Surely you cannot be insens-

ably and scripturally desire, hope for and aspire after in time and for eternity! For *all* and *infinitely above all*---that we can either imagine or conceive, thus *lies before us!* and even in this world. Ten thousand 'sacred sweets, invite the 'longing' mind, its ardent and restless and unceasing breathing after happiness! But what shall we say of the world to come? 'There,' the Christian may exclaim--

'There is a land of pure delight
Where saints immortal reign:
Infinite day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never withering flowers:
Death, like a narrow sea divides
This heavenly land from ours.'

And

'There I shall bathe my weary soul,
In seas of heavenly rest!

ible to your infinitely greatest and best interests for time and eternity!--For they most assuredly claim your utmost attention---your best efforts---your most ardent zeal according to knowledge, and the most ardent aspirings of every rational and immortal mind! Be persuaded, then, we both entreat and beseech you, by every relation you sustain to society---to the world---that it is not a vain thing for you! It is for your life!'

And not a wave of trouble roll

Across my peaceful breast!

Who then would not become a Christian? Is there not every inducement from right reason, conscience and scripture? And yet facts proclaim what shall we say? The general opposition of the human mind to the voice of conscience to the voice of reason, to the voice of God! proclaims the most awful depravity, the most wilful perversity, the most shocking ingratitude, the most flagrant rebellion! Proclaim, in a word, to the astonishment and wonder of myriads of holy and happy beings, that the mind of every man who does not yield to the light of divine truth, to all its force of evidence and conviction, that the mind of every such man, is, beyond the possibility of a truly rational and scriptural doubt 'enmity against God;' what a strange perversion of the rational and immortal mind! Nay, more, far more (is it not) even madness itself! 'madness in their heart while they live.' Ecc. ix 3. Is it not then a life of worse than Egyptian darkness? And is it not true, that 'this, their way, is their folly! Ps. iv. 9, 13. And that though it is "a way which seemeth right," yet the end of it is death? Prov. xiv. 12. And therefore in declaring the truth—we commend ourselves to every man's conscience in the sight of God; 'we give a reason for the hope which is in us;' and we

profess our *conscientious and rational belief* in the "sure word of *testimony*" the revelation of God to man! And in and through *all this process*, our head and our heart are alike concerned, and all our rational and scriptural interests receive our due attention. 2 Cor. iv, 2. 1 Peter iii, 15. Rom. xii, 1. 2. Cor. iv, 13. We now proceed to consider the Parental character of the divine government, &c. and while replying to the objections of unbelievers---we shall endeavor to avoid diverging from the great truths which are proclaimed to us in the glorious gospel! For the truth is all powerful, and therefore *all-sufficient*. Mal. ii, 6. John viii, 32, and 17 and 17.

And therefore we again inquire: what should we *expect from the universal Parent*? Ps. cxlvii, 17. Is he not alike powerful, just and good, of 'purer eyes than to behold iniquity with any allowance.' and yet a God full of compassion and gracious? Hab. i, 13. Ex. xxxiv, 6, 7. Is he not? * *
 'The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.' Hos. xiv, 9. And therefore let us hear the voice and proclamation of Jehovah himself: 'Hear O heavens, and give ear, O earth, for the Lord hath spoken:—I have nourished and brought up children, and they have rebelled against me.' Is. i, 2. And he *appeals* to them: 'why

should ye be stricken *any more?* The whole head is sick; and the whole heart faint.' Is. i, 5. And what does he require of them? 'Put away the evil of your doings from before mine eyes; cease to do evil learn to do well,' Is. i, 16. And what does he declare concerning them? 'The show of their countenance doth witness against them, and they declare their sin as Sodom, they hide* it not: wo unto their soul! For they have rewarded evil unto themselves.' Is. iii, 9. And what follows? 'say ye to the righteous, that it shall be well with them for they shall eat the fruit of their doings. Wo unto the wicked! it shall be ill with them; for the reward of their hands shall be given them.' Is. iii, 10. And yet they would cast the blame of their self-destruction upon their maker, after having done so much for them. 'Thus ye speak, saying, if our transgressions and our sins be upon us, and we pine away in them, how should we then live?' Ex. xxxiii, 10. And again: 'We are direct-

* Is it not the case with many in our day? What awful profanation of the Sabbath! What horrid language!*—taking the name of God in vain, and calling for judgments upon themselves and others! They hide it not.' But one exhorts them to receive warning in time to "hear and fear, and do no more presumptuously."

* See Jer. xxiii, 10. Ps. l, 21, and lxxvii, 7.

ered' to do all these abominations.' Jer. vii, 10. What horrible impiety! What glaring ingratitude! What! hast thou not procured this unto thyself? Jer. ii. 17. Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord.' Jer. ii, 29. "Wilt thou also [*disannul* my judgments? Wilt thou condemn me that thou mayest be righteous! "He that reproveth God let him answer it" Job xl, 2. "Wo unto him that striveth with his maker Is. xlv, 9. And yet thou dost refuse to acknowledge thy transgressions and thy sins, and to come unto the Lord with full purpose of heart. Wilt thou say 'I cannot help it!—'There is no hope," Jer. ii, 25. "Out of thy own mouth will I judge thee, thou wicked servant; Luke, xix, 22, Behold 'a lie is in thy right hand,' Is. xlv, 20. Therefore turn unto the Lord thy God before thy day of grace is terminated, before thou art compelled to take up the bitter lamentation. 'The harvest is past, the summer is ended and we are not saved.' Jer. viii, 20. He is still delaying to inflict

*It is not uncommon for infidels to *charge their maker foolishly!* "Why" say they, 'did he give us appetites and passions and propensities—if not to gratify them?' What a striking analogy there is between ancient and modern infidels, with this difference that the *latter* sin against much greater light and knowledge!

judgment upon thee! he is still, after all that thou hast done—waiting to be gracious unto thee! to receive thee and put thee among the children,’ and be thy Father by adoption and grace, as he is now thy Father by creation and providence! Jer. iii, 19. Hear what he says to thee. ‘A son honoureth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear?’ Mal. ii, 6. And ‘have we not all one father? hath not one God created us.’ Mal. ii. 10. Why then should any one turn to a course which he has devised for himself, and go on in that course—like the unthinking horse to the battle and rush against the thick bosses of Jehovah’s buckler? Why shall any one, by persisting in rebellion, rend the tender relation of the heavenly Parent from his very heart and provoke him to depart from him forever? ‘Wo unto them! when I depart from them, saith the Lord.’ Hos. ix. 12. Sinner thou art without any excuse. ‘Lie down in thy shame, and let thy confusion cover thee.’ Jer. iii, 25; and v, and 21. Ez. xviii, 23. Rom. x, 13.

SECTION 2ND.

THE HARMONY OF ALL THE DIVINE DISPENSATIONS.

‘Doth God pervert judgment? or doth the Almighty pervert justice?’ Job viii, 3. Shall not the judge of all the earth do right?’ Gen. xviii, 25.

‘Should God forbid the sun to rise,

And endless darkness reign.

Justice would silence every mouth,

Nor let a thought complain.’

Let us now consider the harmony of the divine dispensations. We have considered the promises made by God to fallen Adam, and to the patriarch Abraham, the father of the faithful, and we have seen the nature and the character of the first transgression, and its baneful consequences, that ‘sin brought death into the world and all our wo,’ and that Jesus Christ, the eternal son of the Father; came into our guilty world to recover man from the ruins of the fall, and restore him to the divine favor. Hence we read, ‘The first man is of the earth, earthy; and the second man is the Lord from heaven.’ And as Adam was the representative of his posterity under the covenant of works: so the Lord Jesus Christ is our representative under the covenant of grace, ‘Therefore, as by the offence of one, judgment came upon all men to condemna-

tion; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound.* But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord.' See Rom. v, 18, 21. Hence the promulgation of the glorious gospel—the glad tidings of great joy to all people.—Hence the Heralds of the cross proclaim "peace by Jesus Christ:"—Declaring to the people their divine Commission, and the divine willingness to receive and pardon sinners. Let us hear them and let us 'take heed how we hear:' 'Faith cometh by hearing, and hearing by the word of God.' And let us pray that we may 'believe with the heart unto righteousness,' 'believe to the saving of the soul; and then, with the mouth, make confession unto

*By the law is the knowledge of sin; and it is the letter of the law.—Of that divine law which is holy, just and good, applied to the mind and conscience by the Holy Spirit that kills. For then the sinner perceives, as he had not done before—his numerous transgressions and their flagrant character, as the dust of a swept room appears through the rays of the sun. Hence the offence is said to abound:—It is made to appear more manifest.

salvation. 'All things,' says the great apostle of the gentiles, 'all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ: and as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin (or a sin-offering) for us, who knew no sin (did not commit any sin) that we might be made (might shew forth) the righteousness of God in him 2 Cor. v. 18, 21. And again: 'So hath the Lord commanded us, saying I have set thee' (the Lord Jesus Christ) 'to be a light to the gentiles—that thou shouldst be for salvation unto the ends of the earth.' Hence the apostle considered himself as a debtor both to the Greeks, and to the barbarians, both to the wise and to the unwise.' Rom. i, 14, 'For,' says he, 'there is no difference between the Jew and the Greek: for the same lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.' Rom. x. 13. And the apostle John says, 'And we have seen, and do testify, that the Father sent the son to be the Saviour of the world.' John ix, 14. And to all that

believe, whether Jews or Greeks, he proves to be both the wisdom of God and the power of God to the salvation of their souls, 1 Cor. i, 24. Should we not, then, welcome, with rapture, with the most heart-glowing gratitude 'the joyful sound?' 'How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion thy God reigneth!' Is. lii 2. "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. Is. 52, 10. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see and flow together, and thy heart shall fear and be enlarged; because the abundance of the sea shall be converted into thee, for the forces of the Gentiles, shall come unto thee.' Is. lx. 3. Who are these that fly as a cloud, and as the doves to their windows. Is. lx, 8. Surely "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Is. xxxv, 1. Truly these are very great and all important declarations, and 'exceedingly great and precious promises.

But this question, in substance, if not in so many words, is not unfrequently put to us. "How can we be assured of the harmony of all the divine dispensations?" We have already brought forward the general promises and invitations of the gospel, we have already treated upon the nature and character of the federal representation; we have already shewn the nature and character of the redemption which is in Christ Jesus. And what follows? All the promises and invitations, all the threatnings and judgments—all the goodness and mercy which have been so often arrayed before us, all are again presented to our view! This premised and understood, we proceed to remark, that as the Almighty is equitable in all his dispensations, so 'he divideth to every man severally as he will.' 'He is not a hard master.' 'shall not the judge of all the earth do right?' Let us hear what he says to us: 'For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his ability; and straightway took his journey. Then he that had received the five talents went and traded with the same and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received

one went and digged in the earth, and hid his Lord's money. After a long time, the lord of those servant's cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: Behold I have gained beside them five talents more. His Lord said unto him, well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. He also that had received two talents came and said, Lord thou deliveredst unto me two talents: behold, I have gained other two talents beside them. His lord said unto him, well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the the joy of thy lord. Then he which had received the one talent came, and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid, and went and hid thy talent in the earth: lo there thou hast that is thine. His lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not and gathered where I have not strewed: thou oughtest, therefore, to have put my money to the exchangers; and then at my com-

ing, I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. 'For unto every one that hath' (that hath increased that which he hath) 'shall,' (more) 'be given, and he shall have abundance. But from him that hath not' (hath not improved that which was committed unto him!) 'shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.' Matt, xxv. 14—30. It is evident therefore, that the unprofitable servant was condemned out of his own mouth: His lord did not gather where he had not strewn; he did not require one talent for no talent,—nor two talents for one talent: But simply one talent for one talent; or in other words, the lawful and required improvement of the one talent committed to him! This is evident from the respective cases of the other two: misapprehension is precluded.

This was exemplified in the case of Cornelius: a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always:" He followed the light of his dispensation. Why then was he sent to Peter that he might "come up higher" that he might "see greater things" that he might be brought into the light of the Christian dispensation! The Chris-

tian dispensation—as distinguished from that of the Jewish church before the appearing of the Messiah the desire of all nations' of whom it was declared 'his dominion shall be from sea even to sea, and from the river even unto the end of the earth. And as distinguished from the gentile dispensation which was without the pale of the visible organized church of God; but not without the promise of a saviour, of that grace mercy and peace, which is from God the Father, through our Lord Jesus. 'For to him gave all the prophets witness;' and this 'testimony of Jesus is the true spirit of prophesy,' and to him they pointed; to him their desires were directed—to the 'lamb of God slain from the foundation of the world!' Hence the Lord Jesus requires us to 'search the scriptures,' for this all important reason: 'they are they which testify of me.' John v, 39. They testify of the gospel of the grace of God.' Acts xx, 24. 'Testifying both to the Jews and Greeks, repentance towards God; and faith in our Lord Jesus Christ.' Acts xx. 21, And why was it that the glory of the latter house at Jerusalem should be greater than that of the former? Haggai. ii, 3. Because it should be filled with the glory of the promised Messiah, and to him should the people come. Hence he said to his disciples, 'blessed are the eyes which see the things that ye see. For I tell

* See Appendix D. 72

you that many prophets and kings have desired to see those things that ye see, and have not seen them, and to hear those things which ye here, and have not heard them.' Reader, can we not say

'How blessed are our eyes,

They see his heavenly light!

Prophets and kings desired it long,

But died without the sight?"

This was the light which Simeon rejoiced to see, when he came by the spirit into the temple, and beheld the child Jesus, and took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the gentiles, and the glory of thy people Israel.' And hence the evangelical exhortation: 'Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee.'" And when Peter was come to Cornelius, who had sent for him, that he might hear from him what he ought to do, he was constrained to say 'of a truth, I perceive that God is no respecter of persons: But in every nation, he that feareth him, and worketh righteousness is accepted of him.' Acts x, 34. And therefore Philip was sent to the Ethiopian Eunuch; and when he had heard him read in the book of the

prophet Isaiah, he said to him, understandest thou what thou readest? And he said, how can I, except some man should guide me?' 'Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.' Acts viii, 26, 37. And he believed and was saved. Hence Peter declared; that 'God, which knoweth the hearts bear them witness, giving them the holy ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith.' Acts xv, 8, 9. 'Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.' Romans iii, 29. That the blessing of Abraham might come on the gentiles, through Jesus Christ, that we might receive the promise of the spirit through faith.—Gal. iii, 14.

'Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we *can* be saved.' Acts iv, 12. 'There is no other Mediator between God and man; no other Prophet, Priest and King; no other Intercessor; no other light; *no other Saviour!* But he is an *all-sufficient Saviour!* Here, then, is the *sure foundation—the rock of ages—the Alpha and Omega—the beginning and end of all things*—'the Lamb of God, which taketh away the sin of the world.

'Great God! the nations of the earth,
Are by creation thine;

And in thy works, by all beheld,
Thy radiant glories shine.

But, Lord, thy greater love has sent
Thy gospel to mankind;
Unveiling what rich stores of grace
Are treasured in thy mind.'

It follows, therefore, beyond the possibility of a doubt, that the Father of the spirits of all flesh, who is the 'only wise God our Saviour,' and who is both a just God and a Saviour, that he will save all who come to him through his well-beloved Son. It must be evident, therefore, that Christians should make every effort to comply with the injunction, 'Go ye into all the world and preach the gospel to every creature.' Mark xvi, 15. What is the language of their Lord and Master to them? 'Freely ye have received, freely give.' Mat. x, 8. And from you, therefore, let the 'word of the Lord' sound out to earth's remotest bounds, that all may hear the 'gospel's joyful sound,' that 'all flesh may see the salvation of our God.' Is. lii, 10. With regard to the unbeliever, we are compelled to say, beware that you no longer resist the greater light—that you no longer mis-improve your many talents—that you no longer become hardened under your very superior means and mercies! For if you do, rest assured, that the very heathen will rise up in

judgment against you! 'For unto whomsoever much is given, of him shall be much required.' Luke xii, 48. And if they had enjoyed, it may be said to you, your unspeakably great and precious privileges, they 'would have repented long ago, sitting in sack-cloth and ashes.' Luke x, 13. Hence it is evident to us, that while all are without excuse, the condemnation of some will be infinitely greater than that of others! And thus the sacred oracles 'show unto us the way of salvation;' Acts xvi, 17; and enjoin upon us to take 'the sword of the Spirit, which is the word of God;' Eph. vi, 17; and to meditate therein both day and night. Jos. i, 8. Let us, then, comply with the divine injunction—let us 'delight in the law of the Lord,' Ps. i, 2, and let 'the word of Christ dwell in us richly in all wisdom,' Col. iii, 16, 'that we may be thoroughly furnished unto all good works. 2 Tim. iii, 17. And the Lord God will speak to us by his Spirit, through his word, by which he enlighteneth and quickeneth, and giveth spiritual life and strength, and by which he prepareth for every event of his providence: and so, indeed and in truth, proves to us, that he is our *Guide and Guardian!* Shall we not, then, imitate the noble Bereans? Acts xvii, 11. And sit with Mary at the Masters feet, and meekly hear his word? Luke x, 39. And 'give the more earnest heed to the things which we have heard,

lest at any time we should let them slip.' Heb. ii, 1. For 'blessed are they that hear the word of God and keep it,' 'and bring forth fruit with patience,' 'some thirty, some sixty, and some an hundred fold.' Luke xi, 28. Mark iv, 20. Luke viii, 15. And so shall ye be 'established, settled and strengthened,' 'and not moved away from the hope of the gospel;' 'which hope we have as an anchor to the soul, both sure and steadfast.' 1 Peter v, 10. Heb. vi, 19. Col. i, 23. Eph. iv, 14. 'Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and forever. Amen.' 2 Peter iii, 17, 18.

But we return to the heathen. Let us look at their condition. How gloomy! Those comparatively 'dark places of the earth are full of the habitations of cruelty.' Ps. lxxiv, 20. Truly they are 'far gone from righteousness,' Is. xlvi, 12, and 'the way of peace they have not known: there is no fear of God before their eyes.' Rom. iii, 17, 18. Like the Canaanites, and the Hitites, and the Amorites, and the Jebusites, they have polluted their lands

with their abominations.* Look at their idol temples—at their disgusting ceremonies—at their sacriligious abominations. In the view of them the mind sickens, and turns from them with abhorrence. But have they any reason to say there is ‘no hope? Have they any reason to condemn their Maker? Both reason and revelation declare *they have not.*’ For ‘the heavens declare the glory of God: and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.’ Ps. xix.

‘The spacious firmament on high,
With all the blue etherial sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

Th’ unwearied sun, from day to day,
Does his Creator’s power display,

* Many plausible accounts have been given by some travellers, of certain portions of heathen countries: but even with regard to those comparatively moral sections of the heathen world, recent facts, presented by travellers of unquestionable veracity, as well as the general history of those people, confute them!

And publishes to every land,
The work of an Almighty hand.

Soon as the ev'ning shades prevail,
The moon takes up the wond'rous tale;
And, nightly, to the list'ning earth,
Repeats the story of her birth;

Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all,
More round this dark terrestrial ball;
What though no real voice nor sound,
Amidst their radiant orbs be found;

In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
The hand that made us is divine.'—*Addison*.

We also appeal to conscience,* that monitor in man. For when the Gentiles, which have not the law, do by nature the things contained in the law, 'these, having not the law, are a law unto themselves,' and 'show the work of the law written in their hearts, their conscience also bearing witness,

* See appendix A.

and their thoughts the meanwhile accusing or excusing one another.' 'So that they are without excuse.' Rom. ii, 14, 15.

'They are without excuse.' For they have not improved the 'one talent' committed to them, but buried it in the earth: 'and their foolish heart has become darkened.' 'Professing themselves to be wise, they have become fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to four-footed beasts, and creeping things.' And what besides? They have, also, 'changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.' And what could we expect? What was likely to follow? Therefore God gave them up to their 'vile affections.' 'And as they did not like to retain God in their knowledge, (the height of impiety—the very height of heart-rebellion!) God gave them over to a reprobate mind, to do those things which are not convenient: (not agreeable to nature, and therefore irrational in their character and consequences!)—Read the black catalogue of vices in the first chapter of the Romans. It is evident therefore, in the light of reason, conscience and scripture, and to the preclusion of all rational, conscientious and Scriptural doubt—that the objections brought forward disappear before the light in which we have

viewed them as vapours disappear before the rising sun!—Shall we not, then, follow this light—and so prove to all arround us,—that we are the children of light, and not of darkness;—that we love the truth of God, and not the lies of the wicked one; that we invariably yield to the ‘light of evidence and conviction although it should be at the expense (a most trifling consideration, compared to reason and scripture, and conscience and truth!) of giving up many opinions and prejudices, or of acknowledging our mistakes or errors, or that we have often been deceived, and have perhaps deceived others? See John viii, 44. Eph. v, 11. 2 Thess. ii, 7, 12 and iii, 2. Titus i, 15. 2 Tim. ii, 25, 26 and iii, 13.

But what is the language of the Christian, under a view of his former unbelieving, sinful and rebellious course? I now acknowledge that I then abused means and mercies, and sinned against light and knowledge; but I am now, through divine grace, humble and contrite in spirit. I have sinned, but I have found a Saviour! I was a rebel against God, but I am now restored to his favor! I was ‘dead in trespasses and sins,’ but I am now alive unto God, through faith in Christ Jesus! I was absorbed in the things of time and sense, but I now live by faith and not by sight, and by faith realize the things that are divine and eternal! This world was once

my home, but now I am a pilgrim and sojourner here below; this earth is not now my place: my portion—my treasure—*my eternal all is in the paradise of God!*

And now we are prepared to look forward to the final 'consummation of all things' pertaining to the human family, the dread decision for believer and unbeliever, for Jew and Gentile, Barbarian and Scythian, bond and free, in which we can read, as in a sun-beam, the full and final answer to every cavil—every objection—every groundless surmise, in every 'evil heart of unbelief,' which induced a departure from the living God, and which was deeply grounded in the 'carnal mind, which was enmity against God,' and shrunk back from the light which he imparted, and from a distinct view of his unspotted holiness and purity, and sin-avenging sword of justice, and which sought death in the error of its own way, and would not be saved in God's way, and would not hearken to either advice or reproof—would not accept the invitation of the God of love—would not bow before the sceptre of his grace and mercy!

For we are assured, that 'God will render to every man according to his deeds;' 'that he hath appointed a day in which he will judge the world in righteousness,' by his well-beloved Son; 'that all nations shall be gathered before him; that he will

separate them one from another, as a shepherd divideth his sheep from the goats; and that he will set the sheep on his right hand, and the goats on the left.' Mat. xxv, 31, 46. And will not his judgment be according to truth? 'Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasured up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.'

We have already seen, that 'he will render to every man according to his deeds.' But what will be the award? We do not inquire, what will be the award to the people of any namable country, or to those that are under the Gentile, or Jewish, or Christian dispensation? But simply, what will be the award—the *true character of the award*? We have the answer, and with it we close this section, and with it we again *sustain our position*: 'vindicate eternal providence, and justify the ways of God to man.' 'I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written

in the books, *according to their works.*' Rev. xx, 11, 15.

Let us now hear what St. Paul says, in view of the approaching judgment, and of the award which will be rendered 'to them, who by patient continuance in well doing, seek for glory, honor and immortality; eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: but glory, honor and peace, to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God.' Rom. ii, 7, 11. 'And behold!' says the Saviour-Judge! 'Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.' Rev. xxii, 12. And then, 'he that is unjust, let him be unjust still.' Rev. xxii, 11. 'He that testifieth these things saith, surely I come quickly. Even so, come, Lord Jesus.' Rev. xxii, 20.

'Behold the awful books display'd,
Big with the important fates of men;
Each deed and word now public made,
As wrote by heaven's unerring pen.'

SECTION III.

THE RESPONSIBILITY OF CHRISTIANS,
WITH SPECIAL REGARD TO THE HEATHEN WORLD.

THE responsibility of Christians, and the unutterable obligations which are implied in their solemn covenant engagements, and their relation to their Lord and Master, 'who gave himself for their sins,' and so saved them from going down to the pit of destruction, and put a new song into their mouth, even praises to their God and Saviour. All these most weighty and most solemn considerations, call upon them as with a thousand voices, and reiteratedly call upon them, to 'honor the Lord with their substance, and the first fruits of all their increase;' to 'do good as they have opportunity unto *all men*;' to '*show forth* his praise;' in their lives as well as in their hearts; in their efforts, as well as in their prayers; in their abundant liberality, as well as in their good wishes; and in a word, by proving to themselves—to their fellow-Christians, and to the *heathen world*, that they are indeed, the blessed of the Lord, that they are, beyond the possibility of a doubt, 'glorifying their Almighty Saviour, in deed and in truth, in their body, and in their spirit,

which are God's—which are his by creation and redemption, that they are thus glorifying him, and more especially, by complying with his injunction, by sending forth the *'heralds of the cross,'* to proclaim in gentile lands *'the unsearchable riches of Christ!'* And let them look at what has been done. 'Saw ye not the little cloud arise?' Saw ye not how it spread? Saw ye not the trophies of your victorious Saviour? Saw ye not 'the little band,' who went forth with their lives in their hand—who 'labored and did not faint'—who 'bore the burden and heat of [the day]'—who gave up all things—suffered all things—endured all things for *the gospel's sake?*

And now see the labors of * * * *
We need not particularise. They 'are 'a living epistle, known and read of all men.' And 'their praise is in all the churches.'

And now let us look at India,* Burmah, Africa,

* See the life of Harriett Newell, and the memoirs of Mrs. Isabella Judson, the first female missionaries that left our shores. And we would respectfully inquire of every Christian reader, and indeed of every reader, however poor and obscure, and however circumstanced, do you not take, at least, *one religious paper?* It would be to you, if it is not already, 'all prices beyond.' Can you not, then, spare money and time for such a purpose? Do you read 'the common news,' 'the news of the day?' It is well—as members of community—as

the Sandwich Islands and many—many other—till lately—‘dark places of the earth, and full of the habitations of cruelty.’ And shall we not exclaim, Behold! ‘what hath God wrought?’ And let us read the *Missionary Herald*, and the reports of the different Missionary Societies, and the respective religious papers, that we may learn from them, the progress of ‘truth and righteousness in the earth,’ and that we may have a clear view of ‘fields which are already white unto the harvest.’ And is there ample scope for all? Behold! ‘the field is the world.’ And do you not hear the Macedonian cry, ‘Come over and help us?’

We conclude this appeal, by inserting the following cheering communication from India:

‘God a hearer of prayer.’—Under this head the New York papers furnish a letter from the Rev. Mr. Read, a missionary in Bombay, dated January 12, 1833, in which, after mentioning the unusual blessing which had attended his labors, he observes, ‘I begin to think our Christian friends in America, began the year by praying for their unworthy brother in India. Did you not particularly remember

citizens of the world—it is reasonably expected of us, and it is due to ourselves! But how much more should we be concerned for the best interests of Zion—for the spread of the Redeemer’s kingdom—for the spiritual and eternal welfare of the human family?

us at the first monthly concert in the year?" Before closing his letter, he received the first intelligence that the very day referred to, had been specially devoted to prayer for the extension of religion; and he adds in a postscript, 'I am lost in wonder at the goodness of God in hearing prayer.' The question here is abundantly answered. Allowing for the difference of time between this and New York, you will perceive, that some hours before you asked, God answered; and while you were yet speaking, he continued more abundantly to bless us in these remote ends of the earth. How faithful is God to fulfil his promises, and what encouragement is here held out for men to pray every where! It was only from the *effect* which I witnessed at this remote station, which led me to believe and to ask if the friends of the Redeemer were not praying for us on the day above mentioned.'—*Sunday School Journal*.

Hail! then, missionary of the cross! We joyfully respond to thee! Our hearts are encouraged and our hands strengthened! Hitherto hath the Lord helped us! 'He hath done great things for us, whereof we are glad;' and he will do far greater things for us: no one good thing shall fail of all that the Lord our God hath promised to us! Oh! then, let us not be faithless, but believing! Believe and it shall be done unto thee according to

thy faith! Believe and continue to believe, and thou shalt still see the *salvation* of the Lord thy God!*

SECTION IV.

THE ADAPTATION OF DIVINE MEANS TO
DIVINE ENDS:

I read his awful name, emblazon'd high,
With golden letters on the illumined sky;
Nor less the mystic character I see,
Wrought in each flower, inscribed on every tree.
In every leaf that trembles o'er the breeze,
I hear the voice of God among the trees.

BARBAULD.

'Give ear, O ye heavens and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the the tender herb, and as the showers upon the grass. Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he.' But 'they have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus re-

* See appendix E—Scenes in Africa.

quite the Lord? O foolish people and unwise!' Deut. xxxi, 1, 6. "Oh that they were wise, that they understood this, that they would consider their latter end:' Deut. xxxii, 29. But they were a stiff-necked people,' and would not "consider their ways.' 'And the Lord said unto Moses, how long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have shewed among them? Num. xiv, 11. And what is the language of unbelievers generally! 'I cannot, I will not believe!' What then? Do they not say 'Surely I would speak to the Almighty, and I desire to reason with God?' Job xiii, 3. Behold! thy request is granted.—Nay, more, the Lord *invites* thee to *reason with him!* 'Come now, let us reason together, saith the Lord.' Isaiah i, 18. 'Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob. Is. xli, 21. But shall he that contendeth with the Almighty instruct him? Job xl, 2 His words in the mouth of his servants are all-sufficient! And therefore I will demand of thee and answer thou me.' 'The spirit of God hath made me, and the breath of the Almighty hath given me life. If thou canst answer me. Job xxxiii, 45. Set thy words in order before me, stand up. 'Hear now my reasoning: and hearken to the pleading of my lips.' Job xiii, 6. Acts. xxiv 25,

Hast thou not said the ways of the Lord are not equal!' Ez. xxxiii, 17. But what of thyself! 'Are thy ways equal?' Hast thou [not perverted thy ways, and doth not thy heart fret against the Lord?' Prov. xix, 3' Yea, thou castest off fear and restrainest prayer before God, Job xv. 4. Hast thou then any reason for such a course? And canst thou endure the two edged sword of reason and revelation? for the Almighty hath adapted himself to all his *intelligent creation*: *Divine means* are invariably adapted to *Divine ends*. 'Is God unrighteous? God forbid! For how then could God judge the world? Rom. iii 5. 6. 'For he will not lay upon man more than right, [any thing unequal] that he should enter into judgment with God.' Job xxxiv, 23. Is there then any one nation more highly privileged than any other? If so, the responsibility of that nation is proportionally greater. Is a Gentile to be condemned with a Jew—because both are sinners?—Judgment will be inflicted more heavily upon the latter. 'Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, (because the most highly privileged!) and also of the Gentile. Rom. 2 2. For, where much is given, much will be required'—as we have already shown, Luke xii. 43. Proceed we, then, to consider,—still more particularly,—the adaptation of Divine means to Divine ends.—First. To every or-

der of creatures the Almighty has provided whatever is necessary for subsistence.—‘The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing.’ Ps. cxlv. 15. ‘He giveth to the beast his food, and to the young ravens which cry.’ ‘Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.’ Math. v. 26. And this bountiful provision of an all-wise and gracious providence extends to and comprehends the animalcula which can only be seen through the microscope; and all classes of the animated creation. None are too great, none are too small—to be neglected on the one hand, or not to require, on the other hand, the continual care and protection of the Universal Parent. ‘He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth. And, speaking after the manner of men,—‘He appointeth the moon for seasons, and the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work and his labour, until the evening. O Lord how manifold are thy works! in wisdom hast thou made them all: The earth is full of thy riches.' Ps. civ. 19. 24. And shall we, Father of our spirits, bountiful Benefactor, adorable Preserver, and Author and Giver of all good, shall we, thy needy, dependant and accountable creatures, be unmindful of our dependance and accountability; of thy continual care and protection! Ungrateful for all the supplies of thy providence! insensible to our obligations to love and serve thee! and lose sight of thee, and live without thee, and turn from the light, and follow darkness, and grieve the Holy Spirit, and oppose and sin against thee! and in the very face of light and love and goodness and mercy? We sink beneath the overwhelming view of thy providential dealings towards us, and exclaim with thy servant of old "O Lord our Lord, how excellent is thy name in all the earth! who hath set thy glory above the heavens.' When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands thou hast put al

things under his feet.' Ps. viii, 1, 6. And shall we not love thee supremely, and delight in thy service, and be conformed to thy will and word in all things? 'What have we to do any more with idols?' Oh 'turn away our eyes from beholding vanity, and quicken us according to thy word' that we 'may run the way of thy commandments,' that we may serve thee with a perfect heart and a willing mind,' and that we may prove what is thy good, and acceptable, and perfect will in all things. Lo! 'we now 'come unto thee; for thou art the Lord our God!' We now come unto thee through the merits and mediation of thy well beloved son, in whom thou art well pleased,' and to whom, with the Father, and the Holy Spirit, we will ascribe all the glory, forever.—Amen.

II. Let us look at the immense display of divine wisdom, and design, and power, and manifest adaptation, in that part of the universe which we can in some degree behold with the naked eye, or through one of the most improved telescopes! Look at the *Solar System*—a mere speck in creation! Look at stars beyond stars, suns beyond suns! in continual and harmonious succession? still look onward! What dost thou behold? a particle of creation? Shall we proceed? Or does the imagination itself (for the imagination is infinitely be-

neath, and forever will be infinitely beneath, the
 illimitable prospect now and forever before i!)

Does the imagination itself sink beneath the im-
 mensity which is continually unfolding new series,
 new worlds, new wonders? And shall we not say
 and sing,

•God moves in a mysterious way,
 His wonders to perform;
 He plants his footsteps in the sea,
 And rides upon the storm?"

And shall we not also be able to say and sing:—

“This awful God is ours,
 Our Father and our Love;
 He shall send down his heavenly powers
 To carry us above.”

If not * * * But we have not any
 language adequate to a reply! But do we thus
 view divine wisdom and Almighty power? Do we
 look through creation to creation's God?* how then

* A superficial and therefore misnamed philoso-
 phy would distinguish between nature and the
 God of—what? Of nature. Of what nature? There
 is no nature; abstract from a clear and rational per-
 ception and knowledge—(as far as a finite mind
 can see and know!) of the being and attributes and
 perfections, of the eternal Jehovah! as displayed
 in his creation and universal providence, and as re-
 vealed to his rational and accountable creatures!

By nature, therefore, rationally considered,
 we simply mean, and neither more nor less.

do we view ourselves, and what do we think of the adaptation of divine means to divine ends?

And do we—is it our constant endeavor through the strength of divine grace, to answer the end of our creation, by the diligent and persevering use of the means with which we are favoured for our true temporal, spiritual and eternal welfare? If so, we are truly wise! If not, we yet stumble in noon day! We pursue death in the error of our way! We are far from God and truth and righteousness!

The immensely variegated revolutions and display of infinite wisdom and Almighty power, in all the works of creation, and in all the providential dealings of the universal Parent, which necessarily involve, from the nature of the Eternal I AM, an invariable fitness; and therefore, adaptation of means to ends; of causes to effects; and of materials to their application in all respects, from the minutest particle of matter to the highest order of material worlds; and from the smallest animalcula to the highest order of created and rational intelligences!

Every different or contrary idea of nature—is repugnant to every just conception of the eternal Jehovah, contrary to right reason and therefore unphilosophical in the last degree. It follows, therefore, that every correct idea of means and ends, comports with every correct idea of the infinite and eternal Jehovah! and vice versa! and accords with our definition of true religion which we have demonstrated from reason, conscience and scripture and can therefore 'commend to every man's conscience in the sight of God.'

3d. The adaptation of time and seasons to our condition, as *moral agents and probationers for eternity!* In this all-important respect, divine wisdom and goodness are no less displayed, than they are in whatever concerns our relation to our Creator and our fellow-creatures. Our beneficent Lord and Master, and Supreme Proprietor of all things, adapts* himself to our moral condition, infinitely beyond the adaptation of Christian parents, to the moral comprehension of their children. This is evident from the various aspects of his providential dealings towards us. Our time or the time allotted to us, is most admirably divided and sub-divided, both with regard to this world and the next. We read 'the day is thine, the night also is thine:' and as we are dependant and accountable creatures, and under the greatest obligations to love and serve the Lord our God; what could be more suitable to our condition, than the division of day and night, pointing out to us, in language not to be misunderstood, our every day duties, privileges and consequent dependence, and we no less clearly perceive our more special dependence upon the Almighty for protection every night! And as night is a very just and most happy symbol of death; so is day a

* Ps. xxv, 5, 9 and xc, 12. John xiv, 26. Job xxxiv, 32. Is xlviii, 17.

very appropriate and most happy symbol of life
So Dr. Young:

‘Each night we die!

Each day we’er born anew.’

And thus, most unquestionably, ‘day unto day uttereth speech; and night unto night showeth knowledge:’ and is there any speech or language where their voice is not heard? We know there is none! And it follows, that all who do not attend to their voice, are left ‘without excuse!’ Rom. i, 19.

Have we, then, attended to their voice? How many days have we lived, since our reason first dawned? And how have we been employed, and what is our present condition? Each day is before us, like a scroll of parchment: and on that scroll we may justly conceive our thoughts, words and actions, to be registered; and then placed as a page in the book of God’s accounts, and so for every day! And under this view of our condition, may we not with propriety exclaim.

‘How great my sins—

Against thy law—against thy grace!’

Now look at the division of weeks—look at Saturday evening! Another week has nearly gone forever! How many hundreds of thousands have

entered into the eternal world since the last Sabbath* morning?

‘And still thou lengthenest out my days!
And still my moments run!’

And shall I lose any more time, misemploy any more of my inconceivably precious moments, after having been so long spared, *as a monument of divine forbearance?* Now we look at months: important seasons for reflection and consideration? * * * And what concern do we manifest for the heathen nations? Is. lxii, 12 and lx, 1, 2. 1 Thess. i, 8. Rom. i, 14. And now at the seasons!

‘Behold! fond man!

See here thy pictur’d life: pass some few
years,

Thy flow’ring spring, thy summer’s ardent
strength,

* Under this article, professors of religion may well tremble under an awful sense of their unspeakably great and precious privileges, and correspondent accountability! How many Sabbaths have we enjoyed? How many sermons have we heard? How many Sunday-schools have we attended? How many monthly concerts, &c. &c. &c.

We start up alarmed! It is well—it should be so! But let us not rest here! Alarm alone is *not sufficient!* Let us, then, work ‘*while it is called to-day!*’ John ix, 4 and iv, 34.

Thy sober autumn, fading into age,
And pale concluding winter comes at last,
And shuts the scene.'—*Thompson.*

But let us dwell upon these *very important periods of our probation for eternity!* Let not one of them pass away, without much deep reflection—deep consideration, and deep *heart-felt self-examination!*

We come at length to look at the *close of the year!* How many millions of immortal spirits, of all ages and conditions, have passed into the *eternal world, since the commencement of the year?* But have I lived to a good purpose during so long a period? And am I now prepared to die? If not, can I, under a correct view of the past, and under a clear perception of the shortness of time, and under a clear, full and luminous view of the light of reason, conscience and scripture, can I live careless and unconcerned any longer? '*Prepare to meet thy God.*' Amos iv, 12. Surely 'it is of the Lord's mercies that we are not consumed, because his compassions fail not.' Lam. iii, 22. But we know not *how much longer* mercy will be extended to us! 'In the midst of life we are in death!' and the dreadful ravages of 'the pestilence that walketh in darkness, and of the destruction that wasteth at noon-day,' and the frequent infliction of awful

judgments,* most solemnly admonish and warn us, and call upon us, and in effect charge us in accents clear and vivid as the forked lightening, and infinitely more terrific than reiterated peals of the most tremendous thunder, to 'make our peace with God,' to prepare for death, judgment and the eternal world!

4th. The adaptation of divine means to divine ends, is most strikingly evinced in the language which the Almighty employed in addressing the human family from time to time, till the canon of

* Awful judgments have been inflicted upon different nations, in different ages of the world: but the comparatively innocent are not unfrequently taken away with the guilty; and the brute creation often suffer from hunger, thirst, disease, &c. But why so? These are so many awful tokens of the divine displeasure, and so many proofs of the dreadful consequences of sin, and so many beacons to warn the ungodly, and arouse every spiritual slumberer to a sense of his duty and responsibility! 'When the judgments of the Lord are abroad in the earth, the inhabitants of the world should learn righteousness.' Is. xxvi, 9. But with regard to individual suffering, and temporal judgments, abstractly considered, we know—we are assured, that the Judge of all the earth does right, and will continue to do right! while the means of solemn admonitions and warnings, if disregarded by the living, who should '*lay them to heart,*' will most fearfully augment the final judgments which will fall upon them!

revelation was completed. Such as 'the Lord looketh down from heaven upon the children of men;' 'the Lord's arm is not shortened, that he cannot save; nor his ear heavy, that he cannot hear;' and 'it repented the Lord that he had made man upon the earth, and it grieved him at his heart;' and 'God is angry with the wicked every day, &c. &c. &c.

It is not a little remarkable, that infidels have so frequently brought forward objections against the very language which affords such a convincing proof of Infinite condescension to finite creatures! Surely it would not be uncharitable, to impute it to a dim and contracted perception of the divine means which are adapted to the attainment of divine ends, or to obliquity of moral vision, rather than to a principle or motive of a very different character! For as it must be evident, to every close thinker, that no one should suppose for a moment, that the infinite and eternal Jehovah can be compared to any finite being; so, from the very nature of things, he addresses finite minds in language adapted to their comprehension. If not—if he addressed them as a God, abstractly considered, that is to say, in language adapted to his own infinite mind, could they understand him? Impossible! The idea is contrary to every truly rational perception of the Almighty. Thus the face of the

Lord is against them that do evil.' Now, as we clearly apprehend the idea thus presented to us; so it follows, that it is, therefore, *adapted to our finite comprehension!* But we do not, therefore, infer from any process of ratiocination, that we should attribute physical properties to the Supreme Being! And so with regard to every analagous or figurative, or adaptative word or phrase, comprised in the sacred scriptures.

Again: A revelation from God to the human family, should from every correct view of adaptation, be suited to every class of persons, from the highest to the lowest grade of intellect: and not (who would assert that it should?) be merely adapted to men*

* The writings of many of the ancient philosophers, such as Aristotle, Plato and Socrates, were, and this will be acknowledged by infidels themselves, like so many *sealed books* to the generality of their coevals. Our all-wise and beneficent Creator hath not *dealt so with us!*

We would respectfully intimate that, under this head, that there are many wise and good men, who do not appear to us, in their public address, to be sufficiently aware of the comparative illiteracy of many of their hearers. For having been long accustomed to the language of the most learned authors, it not improbably appears to them, that what is so familiar to themselves, must be so to others! Hence it appears to follow, that there are many hearers who do not derive that benefit from their discourses which they otherwise would do. But

of strong and highly cultivated minds. It follows, therefore, that a revelation adapted to all classes of society, is the only revelation that accords with a *rational adaptation of means to ends!* And such is the revelation presented to us in the holy bible.

V. The adaptation of Divine means to Divine ends is also exemplified in the kind and conciliating language of the Almighty. Let us hear him. 'Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy.' 'The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.' O taste and see that the Lord is good, blessed is the man that trusteth in him.' 'He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.' And let us hear his parental appeals to the Israelites, after they had grieved his

it is, far beyond a doubt, very difficult to become 'all things to all men.' 'Who is sufficient for these things?' 'What mortal hand can touch the vessels of the sanctuary without soiling them? But the 'treasure' is placed 'in earthen vessels, that the excellency of the power may be of God, and not of man.' But what is the chaff to the wheat? saith the Lord.' 'My grace is sufficient for thee, my strength is made perfect in weakness.' And so shall the 'word of the Lord have free course, and run and be glorified.' 'Is not my word like as a fire? saith the Lord; and like a hammer, that breaketh the rock in pieces?'

Holy Spirit, and rebelled against him. They were compared to a 'vineyard, the planting of the Lord, that he might be glorified.' Figuratively speaking; 'he fenced it, and gathered out the stones thereof, and planted it with the choicest vine: and yet 'when he looked that it should bring forth grapes, it brought forth wild grapes.' Hence his declaration and appeal, 'yet I had planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me?' And hence his appeal unto their sense of justice. 'And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you,' (what astonishing condescension!) 'betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes brought it forth wild grapes?' "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment and behold oppression; for righteousness but behold a cry." And what followed? Mark the divine forbearance! "Fury is not in me: who would burn them together. Or, let him take hold of my strength, that he may make peace with me." Is. v. 1, 4. Our God is the God of peace.' Rom. xvi, 20; and therefore sinners are invited to 'make their peace with him.' And how

often he instructs us as well as invites and warns them. "For precept, he says, must be upon precept, precept upon precept, line upon line, line upon line; here a little and there a little." And 'who among you will give ear to this? Who will hearken and fear for the time to come? But they would not 'hearken to his voice:' and therefore, judgments came upon them. 'Their iniquities separated between them and their God, and their sins hid his face from them.' And then, 'who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord; he against whom they had sinned? for they would not walk in his ways, neither were they obedient unto his law!' Hence the language of the evangelical prophet: 'Our transgressions are multiplied before thee and our sins testify against us.' And the prophet Jeremiah: 'O Lord, are not thine eyes upon the truth? _ Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive instruction: for they have made their faces harder than a rock; they have refused to return.' And also the prophet Zechariah: But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. Yea, they made their heart as an adamantine stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by by the former prophets:

therefore came a great wrath from the Lord of hosts,' and 'therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts.' And now, fellow traveller to eternity, we ask thee, what wouldst thou have done, if that had been possible for thee to have been in God's place? And again: Do the magistrates of our land bear equally long with the open and flagrant transgressions of the human laws by which we are governed? Or, are the transgressors of the laws of any country allowed to violate them with impunity for weeks, and months and years in succession? We need not reply! But can we find stronger language? They refused to hearken and stopped their ears and made their faces hard as a rock, and their hearts as on adamant stone. And let us again look at the divine forbearance: 'What could have been done more to my vineyard that I have not done in it?' The following is the substance of a very striking passage in one of the 'Village Sermons' of the venerable G. Burder: that if the Almighty should delegate one of the wisest and best men of the human family—to sit upon his throne, and superintend all the concerns of this world, and impart to him all the knowledge and power requisite to his high commission; that before the expiration of an hour, he would be so shocked at the diversified wicked-

ness which he would behold in that time, that he would be ready to let loose the vials of vengeance upon all the impenitent sinners upon the earth! What then shall we think of the divine forbearance? And is it not a lamentable fact, that 'because sentence against an evil work is not speedily executed, therefore the hearts of the sons of men are freely set in them to do evil.' Ecc. viii, 11 *

VI. The adaptation of divine means to divine ends: as so many excitements to virtue, and so many disuasives to vice are portrayed to our view, and urged upon our consideration, and claim the impartial exercise of our reason in all the varied contrasts of virtue and vice, and in all the clear, full and luminous exhibitions of both virtuous and vicious characters, in the sacred scriptures! There we behold virtue, the moral image of Deity! embodied to our view! And even a heathen might

* The Almighty bore long with the guilty and polluted inhabitants of Canaan; 'for,' said he to Abraham, 'The iniquity of the Amorites' (one of the nations designated by name,) 'is not yet full.' And how long he bears with sinners generally! But why should they presume upon his forbearance? Should not the long suffering of God lead them to repentance? Beware sinner, lest he take thee away suddenly! 'To-day if ye will hear his voice harden not your heart.' Heb. iv. 7: Ps. xc, 12. Wilt thou not then receive instruction? Job xxxiii, 14, 17. Ps. xxv, 12.

say—'If there is a God (and that there is—all nature proclaims aloud!) he must delight in virtue! and that which he delights in must be happy!' I cannot be otherwise?

'See conscious virtue void of fears!'

And should we not, therefore, love, virtue, and hate vice? See her lovely portrait! Love to God and man! and he that thus loveth is born of God. Luke x. 27. Gal. v, 22, 23. And he that is born of God loveth his brother: and he beholds, as in a glass, the glory of the Lord, till he is changed into the same image, from glory to glory, by the spirit of the Lord.' And then his virtue, his love, is consummated! The end of his creation is answered: he is a son of God, and a companion of holy angels and glorified spirits forever! Now look at the means.—Read, 'search the scriptures!' Follow the light, the light of thy dispensation! thro' the divine grace which has been so long proffered to thee and proffered to thee through the atonement of the Lord Jesus Christ! Thus, then, repent, believe, obey! and thus be virtuous be happy, for ever and ever. What inestimable means! what a glorious end!

Shall we now view the monster vice? He is also embodied in the the black catalogue of moral crimes Gal. v. 19, 21. But how does he appear? Not unfrequently putting darkness for light: even

“transforming himself into an angel of light!” Singing ‘the syren song of pleasure,’ and thus beguiling unstable souls’ telling lies, under the semblance of virtue,’ and thus acknowledging her rational claims, while living in direct opposition to her precepts! But when he has obtained a firm footing how does he then appear? Assumes a *brazen front!* drinks iniquity like water’ and ‘draws sin as with a cart rope:’ “He hath left off to be wise and do good,’ (even the semblance of wisdom and virtue have departed from him!) and ‘he glories in his shame.’ But we turn with horror from the hideous spectacle, and we turn with rapture to the moral sun of virtue!”

And now,

“Sweet glories rush upon my sight,
And charm my wond’ring eyes;
The regions of immortal light,
The beauties of the skies.’

SECTION V.

SCRIPTURAL EXAMPLES ! SCRIPTURAL BEACONS!

“Whatever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures, might have hope, Rom. xv, 4. Therefore we ought to give the more

earnest heed to the things which we have heard, lest at any time we should let them slip. Heb. ii, 1. 'This know, also, that in the last days, perilous times shall come.' 2 Timothy iii. 1. Therefore, 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth: but shun profane and vain babblings, for they will increase unto more ungodliness.' 2 Tim. iii, 15, 16. 'And the servant of the Lord must not strive;' (must not make an irrational and unscriptural opposition,) 'but be gentle unto all men, apt to teach, patient, in meekness, instructing those that oppose themselves:' For God may 'peradventure, give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Tim. ii, 24, 26. And the apostle enjoined upon Timothy, 'to avoid foolish and unlearned questions,' and the opposition of science falsely so called.' But to 'give attendance to reading, to exhortation, to doctrine:' and to 'meditate upon these things, and give himself wholly to them, that his profiting might appear to all;' 1 Tim. iv, 15. And so Titus was enjoined—to 'hold fast the faithful word, as he had been taught, that he might be able, by sound doctrine, both to exhort and convince the gainsayers.' Titus i, 9. Now, as Jannes and Jambres withstood

Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.' 2 Tim. ii, 8 Ever learning, and never able to come to the knowledge of the truth.' But their folly shall be manifest unto all men, as theirs also was.' 2 Tim. iii, 7. Let Christians, therefore, learn to wield their sword of the spirit, which is the word of God;' and let them 'shew all meekness towards all men;' that: speaking the truth in love—they may grow up into Christ their living head in all things;' "who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously, who his ownself bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed. For ye were as sheep going astray; but are now returned to the shepherd and bishop of your souls.' 1 Peter, ii 23, 25. Let us therefore now look at the bright examples portrayed before us in the lively oracles! and let us endeavor, through divine grace to be as meek as Moses, as patient as Job, as amiable as John, as ardent in prayer and thanksgiving as David, as much devoted to the sacred scriptures as Apollos and Timothy, as much given to hospitality as Gaius, as persevering as Caleb and Joshua, as bold as Peter, as zealous and laborious, in our providential sphere, as Paul, as forgiving as Stephen, and as strong in faith as Abraham: 'And we

desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises, Heb. vi, 11, 12. For they, 'being dead, yet speak' to us, and in effect call upon us to follow them, even as they followed Christ. We are not required to follow them otherwise than as they followed Christ. Their former sins and unbelief they had repented of, and mourned over, and obtained peace and pardon, through our Lord Jesus Christ: and being 'converted' they 'strengthened their brethren,' and admonished them by their own experience, not to be faithless; but believing,'—not to yield to the fear of man, which bringeth a snare; but to trust in the Lord, that they might be safe; not to be overweening and self-boasting, but strong in the grace which is in Christ Jesus, and 'to worship God in the spirit, rejoice in Christ Jesus, have *no confidence in the flesh.*' Are not these means admirably adapted to the attainment of all important ends? And as we are encompassed with such a cloud of witnesses, should we not lay aside every weight; and the sin which doth so easily beset us, and run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right

hand of the throne of God? Heb. xii 1, 2. Let us, therefore, abound in every good word and work, and 'give all diligence to make our calling and election sure,' 2 Tim. iii, 17. 2 Peter i, 10.

We now turn to the scriptural beacons—the solemn warnings proclaimed to us by JEHOVAH! Look at the Israelites in the desert—they tempted God—they murmured—they were idolaters—they were unbelieving! Now look at the judgments inflicted upon them! At the fiery serpents—the deadly plague—their exclusion from Canaan, and the fall of their carcasses in the wilderness, with the exception of Caleb and Joshua! 1 Cor. x, 13. Look at 'Balaam, who loved the wages of unrighteousness, but was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.' 2 Peter ii, 16. Yet Balaam could exclaim, 'let me die the death of the righteous, and let my last end be like his.' Num. xxiii, 19. Look at Esau, who for one morsel of meat sold his birth-right; for ye know that afterward, when he would have inherited the blessing, he was rejected: for he found no place for repentance, though he sought it carefully with tears. Heb. xii, 16, 17. Look at the flood of waters which was brought upon the world of the ungodly! 2 Peter ii, 5. Look at the cities of the plain—at Sodom and Gomorrah—at Admah and Geboim!

See the fire and brimstone fall upon them from heaven, and the smoke of those cities, and their guilty inhabitants, and their country, ascend together like the smoke of a furnace! Gen. xix, 28. Look * * * but time would fail! We are surrounded with the most terrific beacons—individual and national—amid Jews and Gentiles—in different ages of the world, and under different degrees and dispensations of light and knowledge and *fearful responsibility*! ‘Verily he is a God that judgeth the earth,’ and ‘though hand join in hand—the wicked’—the finally impenitent, ‘shall not go unpunished.’

Reader hast thou entered the *Ark of Safety*?—Hast thou fled for thy life, as the man-slayer to the city of refuge? Hast thou ‘fled from the wrath to come?’ Are all these indescribably awful judgments *hedging up thy way*—damping every guilty joy—exciting every salutary fear, and proving to thee, that ‘the way of transgressors is hard,’ that there is but a step between thee and death, and proving, in the full view of the perdition of unnumbered millions, the means, among so many other means, under an all-wise and gracious providence, of *thy salvation*? For ‘behold, now is the accepted time—now is the day of salvation.’ And whatever may be thy present condition, and whatever may be thy future condition, thou hast seen, and

thou dost now see the *astonishingly diversified adaptation of divine means to divine ends!* Hence we are assured, that justice and mercy, law and gospel, grace and truth, proclaim, with *one united voice*, the impenitent sinner is an enemy to God by his transgressions and rebellion, and he is therefore 'condemned already, and the wrath of God abideth upon him.' 2 Cor. vi, 2. John iii, 18, 36.

SECTION VI.

THE EQUITY AND JUSTICE OF ALL THE DIVINE RETRIBUTIONS.

'Thou hast magnified thy word above all thy name.' Ps. cxxxviii, 3.

'I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints, but let them not turn again to folly.' Ps. lxxxv, 8.

We now look back upon primeval simplicity—upon loveliness, holiness, happiness! 'And (then) God saw every thing that he had made, and behold, it was very good.' We would gladly dwell upon this sublime and heart-cheering scene for some time! But we are compelled to go forward, and hear the solemn declaration, 'I will destroy them from the face of the earth: both man and beast, and the creeping things, and the fowls of the air;

for it repenteth me that I have made them.' When sin entered the world, it spread its pestiferous influence over every thing, like a dark cloud over the whole earth, and like a poisoned atmosphere, by the cholera, plague, or any other pestilence! Surely, then, we should dread sin, infinitely more than we dread a pestilence! For it is the former that produces the latter! And what is more likely to convey to our minds a clear and piercing perception of its nature, character and consequences, than a correct view of the judgments of the Almighty, as they are portrayed before us in the history of the world; except, indeed, we look to *Calvary!* And such a view at once removes from the sincere inquirer after truth, all that cloud of misapprehension, which is the natural result of *moral perversion, by the means of which multitudes deceive their own souls! The most horrible deception of deceptions!* And then, firmly leagued with sin and satan, with a lie in their right-hand, and the rankling of a corrupt heart, and darkness before them, and the true light behind them, they endeavor to draw others after them, take them hand-in-hand with them down to the pit of 'perdition' and destruction 'of ungodly men,' 'to whom is reserved the blackness of darkness forever.' Jude i, 13.—'Deceivers and being deceived,' they thus led away 'unstable souls,' thus plunge themselves and others into irremediable wo! 2 Tim. iii, 13. 2 Peter ii, 14.

In a word, the blind* thus led the blind, till *both fell into the pit!* Mat. xv, 14.

We proceed: 'All flesh had corrupted *its* way upon the earth:' all but Noah, 'a preacher of righteousness,' who found 'grace in the eyes of the Lord:' and who was therefore commanded to prepare an ark for the salvation of himself and his family, eight persons, and he also the eighth person from Adam. And then the long-suffering of God waited an hundred years! The ark, though a vessel of large dimensions, might have been prepared by a proportionate process of means, in a compar-

* Though painfully restricted with regard to space, to the unavoidable preclusion of many important materials, arguments and illustrations, all in unison with our subject, we would here remark that one great cause of error, appears to be this: all who have not 'come to the light,' and therefore 'walk in darkness, because darkness hath blinded their eyes;' all these persons read the sacred scriptures, as they would read any historical or worldly composition, without an ardent desire to know and do the will of God, and constant and fervent prayer for divine teaching. And what is the consequence? So far as the bible meets the level of the worldly mind, and so far as it appears to them like any worldly composition, so far they go! So far they appear to understand all the historical and common parlance language of the sacred volume! But when they would reason upon the doctrines of the scriptures, or whatever is connected with a correct view of the divine attributes and perfections, and

tively short time. But when the Lord 'waiteth,' he 'slumbereth' not. 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap.' He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' Gal. vi, 7, 8. And so it was with the Antedeluvians: it does not appear that any of them repented under the ministry of Noah: 'They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark.' Luke xvii, 27. They did not believe the awful declaration of the

the spirituality of the divine law, and the gospel plan of salvation, they are, most unhappily for themselves, like blind men in the midst of noon-day! Hence the carnal, obscene and blasphemous objections of Paine, Owen, Carlisle and many others! They did not see far enough! See 1 Cor. ii, 14. 2 Thess. ii, 10, 12. Titus i, 15, 16. 2 Peter iii, 3. But a striking contrast is before us! Now see the Christian with the sacred volume before him. What does his Lord and Master say to him, and, indeed, to every reader? John vii, 17. And what is the Christian's reply? Ps. cxliii, 10. Job xxiii, 12. Jer. xv, 16. Ps. cxix, 99, 105, and xix, 7, and cxxxviii, 2. 2 Cor. ii, 17. 2 Peter i, 19. And therefore, 'if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified, through Jesus Christ; to whom be praise and dominion forever and ever. Amen.' 1 Peter iv, 11.

Almighty! Hence we read, that 'by faith Noa', being warned of God of things not seen as yet moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith.' Heb. xi, 7. Do we thus believe the solemn declarations of the Almighty? And if God spared not the inhabitants of the old world, after being so long with them; shall he spare us, if we continue impenitent and unbelieving? Look at the awful destruction which followed! 'All flesh died that moved upon the earth,' all were swept away, as by the besom of destruction, into the eternal world! It is evident, therefore, that it is contrary to the justice and holiness of God, *to spare the finally impenitent!* 'For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;' and inflicted so many dreadful judgments upon the posterity of Adam, after the flood of waters had been brought upon the world of the ungodly: visiting Sodom and Gomorrah, Admah and Zebeim, with a fiery deluge! Overthrowing Babylon, the 'pride of the Chaldean's glory,' and the mother of abominations, and the wisest of many nations—executing the wo pronounced against 'Nineveh, the bloody city,' abasing the pride of Egypt, and of Tyre and Sidon, and repeatedly, through a series

of ages, 'staining the pride of all human glory!'—making a Belshazzar tremble before the writing on the wall, and his knees smite one against another; compelling a proud Nebuchadnezzar to eat grass like oxen, and to be wet with the dew of heaven, till seven seasons had passed over him, and pouring down upon the inhabitants of Jerusalem, the devoted city, the vials of long accumulated wrath and indignation, for their wilful and obstinate rejection of the Messiah! As, in fine, the Almighty has inflicted so many tremendous judgments upon so many nations, in so many different periods of the world! What think you, will be the doom—the final doom of all those who now sin, with a high hand, and continue in rebellion, and continue to grieve the Holy Spirit, *under the meridian light of the Christian dispensation of the glorious gospel!* 'All are *without excuse.*' How much more *the latter?* We have seen, that where '*much is given, much will be required.*' 'He will render unto every man *according* to his works'—according to the light and knowledge of his dispensation! For 'the righteous Lord loveth righteousness,' and his 'judgment is *according* to truth.' Let us now hear the language of the compassionate and most gracious Saviour, who so often invites and entreats sinners to come to him for pardon and peace. 'Then began he to upbraid the cities wherein most of his

mighty works were done, because they repented, not. Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.* And we may now affirm, in the full view of the canon of revelation, which comprises all the scriptures of the Old and New Testament, with the history and experience of the church of God down to the completion of the sacred volume; we may now justly affirm, of those people and cities, which resist the light and truth, and force of their *very superior dispensation!* that it will be more tolerable for Chorazin, and Bethsaida, and Capernaum in the day of judgment *than for thee!** And what more shall we now say?

* See Mat. xi, 20, 24. Ps. xi, 7. Rom. ii, 2. Ps. cxvii, 2.

† Luke xix, 12, 27. Jer. xvii, 17. Ecc. xii, 14. Rev. xxii, 12.

And to what conclusion have we now arrived? We have been called, through divine grace, to sustain our position, from reason, conscience and scripture; and we can now also affirm to the reader, with all the force of moral demonstration, that *truth is our motto*—that *reason is our lesser light*—that *conscience is our continual monitor*—that *revelation is our meridian sun*, and the eternal God our Guide and Guardian!

SECTION VII.

CHRISTIAN FAITH AND CONSOLATION;
UNBELIEF AND DESPONDENCY; THE
IRATIONALITY OF EVERY EXCUSE FOR
NEGLECTING AN *IMMEDIATE* ATTEN-
TION TO RELIGION!

The following extracts from the life of that distinguished minister of Christ, Dr. Payson, will be read with deep interest by every Christian.

‘To a Clergyman, ‘Oh if ministers only saw the inconceivable glory that is before them, and the preciousness of Christ, they would not be able to refrain from going about leaping and clapping their hands for joy, and exclaiming, I’m a minister of Christ!’ ‘When I read Bunyan’s descri -

tion of the land of Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there was such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conception.' The following letter could hardly fail to give a happy impulse to all who have tasted that the Lord is gracious." 1 Peter, ii 3.

DEAR SISTER,

Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears: and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The sun of righteousness has been gradually drawing nearer and nearer appearing larger and brighter as he approached, and now he fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting yet trembling, while I gaze on the excessive brightness, and wonder with unutterable wonder, why

God should deign thus to shine upon a sinful worm. A single heart and a single tongue seems altogether inadequate to my wants, I want a whole heart for every separate emotion, and a whole tongue to express that emotion. But why do I thus speak, of myself and my feelings! Why not only speak of our God and Redeemer? It is because I know not what to say. When I would speak of them, my words are all swallowed up, I can only tell you what effects their presence produces, and even of these I can tell you but very little. Oh, my sister, my sister! could you but know what awaits the Christian, could you know only so much as I know, you could not refrain from rejoicing, and even leaping for joy. Labours, trials, troubles, would be nothing; you would rejoice in afflictions, and glory in tribulations; and like Paul and Silas, sing God's praises in the darkest night, and in the deepest dungeon. You have known a little of my trials and conflicts, and know that they have been neither few nor small; and I hope this glorious termination of them will serve to strengthen your faith, and elevate your hope. And now my dear sister, farewell. Hold on your Christian course but a few days longer, and you will meet in heaven, your happy and affectionate brother.

EDWARD PAYSON,

And many have thus glorified the Lord in "the furnace of affliction," and had been enabled to say 'He doeth all things well.' 'He doth not willingly afflict, nor grieve the children of men.' And therefore, let every christian say,

"No cross nor suffering I decline,

Only let all my heart be thine.'

The Rev. Robert Hall could say, whilst suffering from acute pain 'I enjoy every thing.' According with the words of the Psalmist, "My heart and my flesh fail; but God is the strength of my heart and my portion forever.' Thou art my portion, O my God!"—And 'the Lord's portion is his people.' And each of these can say,—

"The testimonies of thy grace,

I set before my eyes:

Hence I derive my daily strength,

And there my comfort lies.'

Shall we, then, prove a blot or a blank, a blessing or a curse: to ourselves, and to all with whom we have intercourse? Shall we answer the end of our creation, and be forever thankful to God that we were born? Or shall we resist divine light, and grieve the holy Spirit, and bring misery upon ourselves and others, and forever reproach ourselves, and most bitterly lament that we were born? These questions are most emphatically answered in the following contrast which is one of the

most striking and impressive in the records of the world. 'Who,' says Voltaire, 'can, without horror, consider the whole world as the empire of destruction? It abounds with wonders, it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces, through the earth and air and water.' In man there is more wretchedness than in all the other animals, put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative: other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed, in serving that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself; and **I WISH I HAD NEVER BEEN BORN!** Now let us hear the language of the excellent Hallyburton, who died as he lived, full of confidence in God. I shall shortly get a very different sight

of God from what I have ever had, and shall be made meet to praise him forever and ever.

O the thoughts of an incarnate Deity are meet and ravishing. O how I wonder at myself; that I do not love him more, and that I do not admire him more. What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself. What a mercy that, having the use of my reason, I can declare his goodness to my soul. I long for his salvation; I bless his name that I have found him, and die rejoicing in him. O blessed be God that *I was born!* O that I was where he is. I have a father and mother, and ten brothers and sisters in heaven, and I shall be the eleventh. O there is a telling in this Providence, and I shall be telling it forever. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? Blessed be God that ever *I was born!*—*Jay's exercises*, p. 14.

VAIN EXCUSES.

'I have no time to think of these things now.' said a young lady who was affectionately urged to consider her future prospects, and take care of her immortal soul. 'I have no time to think of these things now!' O how many are like her in this land of light! O that such would turn aside for a moment from the dazzling and treacherous scenes

which the world presents, and look upon him who left the glories of heaven and became a weary wanderer on earth; subject to want, and neglect, and contempt, and persecution: to mysterious agonies that caused a perspiration of blood; to the dreadful death of the cross! O that they would consider these affecting facts, and remember that all this was done for their souls; and that, but for this, no voice of mercy had ever reached them!'—*Episcopal Recorder*.

Have they, then, indeed, no time to think of these things? * * *

'I am so much engaged in attending to the things of *this life*,' said a gentleman some time ago, 'that I cannot attend to religion.' He was so much engaged with his *inferior interests*, that he had no time to attend to his *superior interests*! This he should have done, and not have left the other undone! Was there, then, any reasonable excuse? Was it not the *most extreme folly*?

'Pause, and hear the voice of reason!

Catch the moments as they fly—

You who lose the present season,

You *must all find time to die!*'

And therefore, 'whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.' Ecc. ix, 10.

The 'barren fig-tree' will soon be cut down, and time with thee will be no more, and mercy will have 'clean gone forever,' and the compassionate Saviour will no longer proclaim pardon for rebels—redemption through his blood! Mat. xxv, 46. Rev. xxii, 11.

And now, reader, with the conclusion of this chapter, we request of thee, to think closely and seriously upon its contents; and to rest assured, that if thou art not convinced of the truth and inconceivable importance of the Christian religion, from the foregoing representation of 'the paternal character of the divine government; the harmony of the divine dispensations; the adaptation of divine means to divine ends; the equity and justice of all the divine retributions; and the most striking contrasts; wisdom opposed to folly—truth to error—right reason to a false philosophy—virtue to vice—true religion to infidelity, and as the natural result of the one, no less than the natural consequence of the other, under the *moral government of Deity!*—happiness to misery!—that if thou art not thus convinced: so 'neither wouldst thou be persuaded, though one should rise from the dead.' These are 'the words of truth and soberness of *unsophisticated reason!*—of *revelation itself!*—of the *only living and true God!*'*

* See Luke xvi, 29, 31. John vii, 17. 2 Thess. ii, 10.

CHAPTER VIII

DIRECTIONS TO SINCERE INQUIRERS.

‘The redemption of the soul is precious:’ and after this life, when hope expires, and bleeding mercy dies, ‘it ceaseth forever.’ ‘None of them can by any means redeem his brother, nor give to God a ransom for him.’ Ps. xlix, 7, 8.

Who then can neglect the salvation of his immortal soul, and not strive to enter into the way of life at the strait gate, and not deny himself of whatever is contrary to the divine will and word, and take up every cross, however painful to flesh and blood: who can think, speak and act contrary to his interests, in all these respects and not be justly charged with the *most extreme folly!**

Wilt thou not, then, become truly wise—‘wise unto salvation, through faith which is in Christ Jesus?’ 2 Tim. iii, 15.

* See Luke x, 41, 42, and xv, 18, and xii, 23. Mat. xvi, 24.

'Deny thyself, and take thy cross,
Is the Redeemer's great concern:
Nature must count her gold but dross,
If she would gain the heavenly land.'

But 'his commandments are not grievous.' 1 John v, 3. He is not a hard master. Mat. xxv, 24, 30. His service is perfect freedom, (John viii, 32.) and most reasonable. Rom. xii, 1.

Let reason answer! * * * And what does scripture again declare? Scripture again appeals to our reason—one question is answered by another. 'What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark viii, 36, 37.

'What is the thing of greatest price,
The whole creation round?
That which was lost in Paradise,
That which in Christ is found.

The soul of man—Jehovah's breath--
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life.

God, to redeem it, did not spare
His well-beloved Son;

Jesus, to save it, deign'd to bear
The sins of all in one.

And is this treasure borne below,
In earthen vessels frail?
Can none its utmost value know,
Till flesh and spirit fail?

'Then let us gather round the cross,
That knowledge to obtain;
Not by the soul's eternal loss,
But everlasting gain.'

Is this, indeed, the very language of thy heart? Do the things of time and sense no longer receive thy chief attention—no longer operate as a delusive charm upon thy mind—no longer bind thee down to earth? And what of the vanities and immoral pleasures of the world? Can they satisfy the cravings of an immortal mind—can they afford thee any solid satisfaction—can they decoy thee any longer? Art thou not willing to throw away what is not worth possessing? Nay, infinitely more, (surely our eyes are not *half open*!) to avoid them, as thou wouldst avoid so many serpents and adders, full of the most envenomed poison, the bite of which would be instant death? And therefore, 'let not thy heart envy sinners; but be thou in the fear of the Lord all the day long.' Prov. xxiii, 17.

‘On what a slippery steep
Those thoughtless sinners go!
And oh! that dreadful fiery deep
That waits their fall below.’

‘Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.’ 2 Cor. vi, 17, 18. Wilt thou not, then, ‘strive to enter in at the strait gate?’ Luke xiii, 24. For

‘Strait is the way, the door is strait
That leads to joys on high;
’Tis but a few that find the gate,
While crowds mistake and die.

Beloved self must be denied,
The mind and will renew’d;
Passions suppressed, and patience tried,
And vain desires subdued.’

But surely thou wilt not ‘feed upon husks’ any longer! Come, then, and feast upon substantial food! Come and partake of the ‘bread of life which cometh down from heaven.’ John vi, 33. Come to the fountain of living waters, John iv, 14 and vii, 38. Come and receive ‘wine and milk,’ gospel

grace and mercy, 'without money and without price.' Is. lv, 1.

'Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.' Is. lv, 2, 3. And the 'Lord God will wipe off all tears from your faces,' and comfort your hearts, and 'give unto you beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.' Is. lxi, 3. And ye shall say, 'lo, this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him,' and 'we will be glad and rejoice in his salvation.' Is. xxv, 9. And what dost thou now say? What is the state of thy mind! Hast thou come to the Saviour? Or art thou 'sore, broken and disquieted in spirit,' and 'full of tossing to and fro,' and bowed down under a sense of thy guilt, and tortured by the most corroding fears? And dost thou weep and mourn in secret places, and do 'thy eyes fail with looking upward,' and art thou afraid that thou shalt go all 'thy days in the bitterness of thy spirit,' and do thy sins rest upon thee like 'a heavy burden, too grievous to be borne,' and

dost thou pray from thy heart, 'Lord, save, or I perish!' 'O Lord, I am oppressed, undertake for me!' Mat. viii, 25. Is. xxxviii, 14, 17. Saviour of sinners, I beseech thee to hear my prayer! O Lamb of God, that taketh away the sins of the world, have mercy upon me!' Then come to him just as thou art! Look not about thee—look not within—nor without, for any recommendation! Accept his gracious invitation: 'come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' Mat. xi, 28, 30. And hear what the Lord God says to thee by the mouth of his prophet: 'thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirits of the humble, and to revive the heart of the contrite ones.' Is. lvii, 15. And what more dost thou need? Are not 'all things ready?' Luke xiv, 17. 'Only believe.' Mat. ix, 28. Luke viii, 50. Dost thou not pray, Lord, I would believe, 'remove thou my unbelief?' Mark ix, 24.

'If drawn by thy alluring grace,
My want of living faith I feel,

Show me in Christ thy smiling face,
What flesh and blood can ne'er reveal,
Thy co-eternal Son display,
And speak my darkness into day.'

Or, dost thou indulge in some vanity, or folly, or
vain desire, or secret idol; some darling bosom sin?
Is it not so?

'Some cursed thing unknown,
Must surely lurk within;
Some idol which I will not own,
Some secret bosom sin.'

And 'if I regard iniquity in my heart, the Lord will
not hear me.' Ps. lxxvi, 18. But canst thou not
pray:

'Thy call if I ever have known,
And sigh'd from myself to get free,
And groan'd the unspeakable groan,
And long'd to be happy in thee;
Fulfil the imperfect desire,
Thy peace to my conscience reveal,
The sense of thy favor inspire,
And give me thy pardon to feel.'

Oh! canst thou not thus pray? Dost thou not thus
pray? Dost thou not come out of thyself, and cast

thyself upon the free mercy of God in Christ Jesus?
Oh! canst thou not pray, Saviour

‘Behold me waiting in the way,
For thee, the heavenly light;
Command me to be brought, and say,
Sinner—receive thy sight!’

‘Receive thy sight, and go in peace!’ ‘Thy sins which were many, are all forgiven.’ Luke xviii, 42 and viii, 47. And canst thou not now say, ‘I listened, and heaven sprung up in my heart.’ But dost thou mourn because thou canst not mourn, and grieve because thou canst not grieve? Know, then, that it is not the *amount* of thy distress that can *procure peace!* The blood of Christ alone can speak peace to thy troubled conscience! Come to him, whether thy distress is great or little! Whatever brings thee to him *is a great good!* Whatever keeps thee from him *is a great evil!* Does he not say, ‘come unto me?’ And should we not reply, ‘lo, we come unto thee, for thou art the Lord our God?’ What, then, is now the language of thy heart? Saviour of the sin-sick soul, to thee I come for rest! I receive thee as my Redeemer—as the balm for every wound, and cordial for every fear—as my all-sufficient good—my ever-satisfying portion—for body and soul—for life and death—for time and for eternity! We must now believe, at least we must

hope, that thou hast thus received the Saviour! And if so, thou canst say with one of old, 'I waited* patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and shall

* Implying persevering importunity, according with the injunction, ask—seek—strive—knock! but more especially under the Christian dispensation! Hence we read 'and from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.' Mat. xi, 12. And therefore, 'behold, now is the accepted time; behold, now is the day of salvation.' 2 Cor. vi, 2. 'To-day, if ye will hear his voice, harden not your hearts.' Heb. iv, 7.

'Lord Jesus! help me now to flee,
And seek my hope alone in thee;
Apply thy blood, thy Spirit give—
Subdue my sins and let me live.'

Nor let us lose sight of our peculiar privileges, under the Christian dispensation. To know that 'we have passed from death unto life.' 1 John iii, 14. To 'know that we are of God, by the Spirit which he hath given us;' 1 John iii, 24; and to be able to say, that we have 'received the Spirit of adoption, whereby we cry, Abba, Father: and that the Spirit itself beareth witness with our spirit, that we are the children of God.' Rom. viii, 15, 16. But let no one 'despise the day of small things.' See Is. l, 10.

trust in the Lord.' Ps. xl, 1, 3. And thou canst give an invitation to others. 'Come and hear, all ye that fear God, and I will declare what he hath done for my soul I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God who hath not turned away my prayer, nor his mercy from me.' Ps. lxvi, 16, 20. Read, also, the 103d and 116th Psalms. And we particularly recommend to all who have but recently entered upon the pathway of eternal life, to pay very special attention to the most experimental and practical portions of the sacred scriptures. Such as the Lord's sermon on the Mount, comprised in the 5th, 6th and 7th chapters of the gospel by St. Matthew; from the 12th chapter of the Romans, to the conclusion; from the 12th chapter to the Hebrews, to the conclusion; and the 4th, 5th and 6th chapters, generally of the short epistles: with the books of Psalms and Proverbs, and the four gospels: and then to read the scriptures in order, with the best helps they can obtain. By pursuing this course, in due connexion with fervent prayer, meditation and self-examination, and a diligent attendance upon the social and public means of grace and plain-dealing, in every sense of the expression, with all with whom they

have intercourse; they will 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' 2 Peter iii, 18.

We must now close this chapter, with the following additional directions.

1st. Look more at a settled and unwavering determination to be wholly devoted to the divine service, than to any particular frame of mind.

2d. By all means cultivate a tender conscience! Distinguish between it and a scrupulous conscience. But whenever there is any doubt, it is infinitely best to be on the safe side! 'He that doubteth is condemned.' Rom. xiv, 22.

3d. Endeavor to set a good example yourselves! To high and low, rich and poor, professors and non-professors: follow none farther than they follow Christ!

4th. Dread declension as you would dread to be encircled with the most envenomed monster! It is your duty and your privilege to go forward! 'As ye have received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, and abounding therein with thanksgiving.' See Col. ii, 6, 7. 2 Peter i, 5, 10. Gal. vi, 9. Phil. ii, 12, 13 and iv, 7. 1 Thess. v, 16, 18.*

* We would earnestly recommend to our young Christian readers, and to every sincere inquirer, an

5th. Be more intent upon doing* the will of your Lord and Master, who has done so much for you, than upon obtaining sensible enjoyments. Go and work in his vine-yard, and believe that he will bless you, and he will bless you! 'While I am watering others,' said one† who is now in the eternal world, 'Jehovah the spirit waters my own soul.' 'You are now going to your reward,' said one minister to another, when his immortal spirit was about to wing its flight to-Paradise. 'No brother,' he‡ replied, 'the Lord has rewarded me all the way that I have travelled: and I shall enjoy heaven gratis.' He was a faithful§ minister of Jesus Christ, and had long 'borne the burden and heat of the day.'

6th. Be careful to distinguish between coldness and insensibility, and that heaviness which results

excellent little work, entitled, 'Advise to a Young Christian.' See, also, Bickersteth on the study of the scriptures.

* See Mal. iii, 10. Mark xiii, 23. Luke i, 74, 75. John xiv, 15. Rev. xxii, 14.

† Rev. Thos. Spencer.

‡ Rev. — Rankin.

§ We would not be understood to imply, that a Christian can merit any thing! Far—far from it! But the Lord is graciously pleased to reward his people 'according to their works!'

from manifold temptations. The former is a great evil! Hence the poet:

‘Whene’er becalm’d I lie,
And storms and winds subside;
Lord, to my succor fly,
And keep me near thy side:
For more the treach’rous calm I dread,
Than tempests bursting o’er my head.’

Village Hymns—hymn 400.

But the latter is consistent with growth in grace! ‘That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.’ 1 Peter i, 7. Do not, therefore, become weary and faint in your minds—do not be discouraged by any of the difficulties and trials that you meet with in the way—do not yield to slavish fear, nor any of the suggestions of satan—do not look back upon the Egypt of this world—do not leave your first love, nor cease from your first works! • But having put your hand to the gospel plough, go forward, with your faces set like a flint towards the heavenly Canaan! Go forward, strong in the grace which is in Christ Jesus! Go forward, abounding more and more in every good word and work, and so shall ye receive the end of your faith, even the salvation of

your souls; and so shall an abundant entrance be administered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ. See Heb. iv, 1 and xii, 1. Luke ix, 62. 1 Peter i, 9. 1 Cor. xv, 58. Rev. ii, 4 and iii, 11. And may grace, mercy and peace be with you, from God our Father, through our Lord Jesus Christ, to whom, with the Holy Spirit, be all honor and glory, forever and ever—Amen.

REDEMPTION HYMN.

THE YOUNG CONVERT REJOICING—‘RE-
JOICING IN HOPE’—‘A GOOD HOPE
THROUGH GRACE.’*

Now begin the heavenly theme,

Sing aloud in Jesus' name!

Ye who his salvation prove,

Triumph in redeeming love.

* We cannot but indulge the hope, that every serious reader will become, if not already, an every-day student of the sacred scriptures. For our gracious Lord and Master enjoins upon us, not to read merely, but to search the scriptures. And to every such student we would earnestly recommend, as an admirable groundwork for a course of biblical study, ‘Questions and Notes, critical and practical, upon the Book of Genesis; designed as a general help to biblical instruction.’ By George Bush.

Ye, who see the Father's grace—
 Beaming in the Saviour's face,
As to Canaan on ye move,
 Praise and bless redeeming love.

Mourning souls dry up your tears,
 Banish all your guilty fears;
See your guilt and curse remove,
 Cancelled by redeeming love.

Ye, alas! who long have been
 Willing slaves to death and sin,
Now from bliss no longer rove,
 Stop, and taste redeeming love.

Welcome all, by sin opprest,
 Welcome to his sacred rest;
Nothing brought him from above,
 Nothing but redeeming love.

Hither, then, your music bring,
 Strike aloud each joyful string;
Mortals join the hosts above—
 Join to praise redeeming love!



PREFACE TO THE CHAPTER ON CHRISTIAN UNITY.

The promotion of Christian unity without giving up any essential truth, and a faithful exposure of the fallacy and inconsistency of infidel objections, with directions for sincere inquirers, and it will be clearly perceived, comprise the general outlines of this work: but if we shall be so unhappy after all, as to appear to be unguarded, or unnecessarily severe in exposing the artifices of ungodly men, or to be prejudiced in any one or more respects, we entreat the reader to take into consideration the extreme difficulty of meeting so many different cases, views and feelings; and then to judge of the whole in the light of christian charity. The whole has been gone through in a few weeks, instead of so many months or years! there may therefore be defects, deficiencies, or want of due conformity in the appointment and connection of chapters or details. But we are not conscious of any essential mistake, error or defect for which neither the want of health nor time, nor peculiar circumstances, could be justly deemed a suitable or sufficient apology. A desire long cherished, to submit important considerations to the Christian world more especially, and to the public generally, was the

occasion under divine providence, of entering upon the present work. And should it not be our heart's desire and prayer to God,' 'that men,' and still more, that Christians may 'pray every where,' "pray without ceasing" maintain the spirit of prayer, and pray for the prosperity of Zion,' 'lifting up holy hands, without wrath and doubting.'" 1 Tim. ii, 8. Rom, x, 1. 1 Thes. v. 16. "that they may confess their faults one to another, and pray one for another:' James v, 15; that the peace of God may rule in their hearts, to which they are called:' Col. iii, 15, 'and that above all these things' (far beyond all other things) 'they may put on charity, which is the bond* of perfectness?'

•How else, could faith bear high my prayer,
Up to thy throne my God my king to plead for pardon there?'

* It has long appeared to us that every Christian may be firmly attached to his own denomination, and verily believe it, all things considered to be preferable to every other denomination, both with regard to doctrine, discipline and church government; and yet be able to say, to Christians of every evangelical denomination, ye are my dearly beloved brethren, and ye are travelling with me, though under different names to the mansions of eternal glory! And therefore I say to you, go on and prosper, I wish you great success in the name of the Lord! May grace, mercy and peace, be with you from God our Father, through our Lord Jesus Christ, to whom be glory forever and ever.
—Amen.

And are we not all indebted more than ten 'thousand talents?' And shall we not forgive the man who owes us one hundred pence,' or 'have patience with him till he can pay us all?' Matt. xviii 23, 35. Can we then pray from the heart,

“Teach me to feel another's wo,

To hide the fault I see:

That mercy I to others shew,

That mercy shew to me?”

May the Lord guide us into all essential truth,—guard us in our progress through this world, bestow upon us 'the continual dew of his blessing, and at length receive us into the Canaan of eternal felicity, through the merits and mediation of our only, but all-sufficient Saviour, to whom with the Father and the Holy Spirit, shall be all the glory forever and ever. Amen.

CHAPTER IX.

CHRISTIAN UNITY.

One family we dwell in him:

One church above, beneath;

Though now divided by the stream,

The narrow stream of death.

One army of the living God,
 To his commands we bow:
 Part of the host have crossed the flood,
 And part are crossing now."

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.' Eph. iii, 14, 15. Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.' Eph. v, 1.

And therefore, by natural consequence, "all bitterness, and wrath and anger and clamour, and evil speaking,' shall 'be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you.' Eph. iv, 31, 32. We also read, 'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.' By this shall all men know that ye are my disciples, if ye have love one to another.' John xiii, 34, 35. 'If ye know these things.' (and ye do know these things) 'happy are ye if ye do them.' John xiii, 17.' It must be evident, therefore, that Christian unity is inculcated and enforced by the highest authority:—By the great head of the church, 'who is God

over all, blessed forever.' And it is no less evident that he, their common Lord and master, has not contradistinguished them from each other. There is but one fold and one Shepherd. He has, indeed most nicely and justly, and for their sakes, contradistinguished the lukewarm from the zealous, and all who have lost their first love,' Rev. ii, 4, from those "who have not defiled their garments." Rev. iii, 4. And hence we read, 'As many as I love I rebuke and chasten. Be zealous, therefore, and repent.' Rev. iii, 19. And these things he declares to us by his spirit—speaking through his written word.—And therefore, "He that hath an ear; let him hear what the spirit saith unto the churches." Rev. ii, 29. We proceed, therefore to consider what is implied in Christian unity. 'The great outlines are before us: love is the fulfilling of the law.' and this commandment have we from him, that he that loveth God, loves his brother also.' Rom. xiii. 10. 1 John iv, 21. It follows that we have only to apply the rule, to whatever case may come before us, and we have endeavored to shew, that true Christians, although they are distinguished by their own private or public marks or badges from each other, are, notwithstanding, virtually if not confessedly, united together by their reception of, and adherence to the essential doctrines and precepts of the gospel! It must be obvious, therefore, in

the light of reason, as well as of revelation, that in this all important respect, they do constitute, and should so consider themselves—as they are constituted and considered, by the great Head of the church,) one family! Hence we infer that in whatever relates to a family likeness! whatever is implied in a common family affection! whatever concerns family bonds! and whatever relates to family welfare, with due regard to the head of the family and all its members, that all this is naturally, necessarily, absolutely and forever implied in Christianity? This we now see—we now know—we now feel while the light of divine truth flashes with the most vivid and powerful conviction upon our minds, Let us therefore, under its benign influence, bow, with the deepest humiliation and contrition, before the throne of grace and mercy, that we may obtain mercy, and find grace to help us in this and every time of need! Our father, who art the God of truth, adorable Saviour, who didst declare and bear witness to the truth, and Holy Spirit of truth, who dost guide us into all essential truth: Triune Deity! we beseech thee in sincerity and truth, and with all our hearts and minds, to unite us to thyself and each other, by all the bonds of family likeness! by whatever should distinguish thy people from the world; by whatever relates to our common welfare, and by whatever constitutes the holy and happy

union between us and our living head! that we may maintain the unity of the spirit in the bond of peace, that we may prove to all around us, and to the whole world, the unutterable excellence, and holiness, and happiness of the Christian religion! and that we may grow up into Christ our living head in all things, and to Father, Son, and Holy Spirit, shall be all the glory, forever and ever. Amen.*

And now let us walk in the light of the truth, by which we are made free—John viii, 32, that we may ‘have a good report of all men, and of the truth itself.’ 3 John i, 12, and so be enabled to bear witness to the truth’ with all the force and suasion of Christian charity and moral demonstration. And that we may not labour under any misapprehension, let us view the different aspects of the world, in all its private, domestic, social and public bearings, and all with due reference to general principles.

I. The individuals that compose a family, though distinguished from each other by certain peculiarities, or in different respects, have one common

* We would recommend to the reader ‘The Church Member’s Guide,’ by Rev. J. James, as comprising a valuable compendium of the duties of Christians toward each other, and of the churches and ministers respectively: The want of such a work was long experienced, and it was justly deemed a desideratum! We infer, therefore, that it would be a valuable acquisition to every Christian and Christian minister.

bond of union, and one general family resemblance! Hence their attachment to each other, until, or unless they should be separated from each other by the demarkation of virtue and vice, the eternal contrast between good and bad principles! For until such a separation takes place—a separation, we all know, which is always to be deprecated—they clearly perceive—they well know that they have a common bond of union, to which they shall adhere, to which it is for their mutual interest to adhere; and that they have general principles, by which to be guided, although they should differ from each other with regard to modes, habits, forms and dissimilar opinions, upon subordinate or immaterial points. This, it would appear to us, is not likely to be controverted. And we need not therefore deduce a single inference from principles so obvious to the understanding.

II. Whole communities in different countries, and even in the same country, are in a variety of respects, distinguished from each other; yet there are common principles, by which mutual trade social intercourse, &c. are regulated, and peace and harmony maintained.

III. We are living under a constitution, framed by wise and patriotic men, which comprises general principles of a social, federal, commercial and political character: and we not only clearly perceive, but we also know from experience, what a

bond of union they involve! And should we not shudder at the very thought of its dissolution? And should we not, would we not make any sacrifice to prevent it? Let us look at our peculiar privileges and unequalled blessings!—A modern Canaan, ‘a land flowing with milk and honey?’ ‘every man sitting under his own vine and his own fig tree, and none to make us afraid!’ No tyrannical scourge—no dread of confiscation—no political thralldom—no moral or ecclesiastical coercion! ‘Truly the lines have fallen to us in pleasant places; yea we have a goodly heritage!’ Americans! happy people! a people highly favored of the Lord! ‘The glory of all lands!’ affording an asylum for the oppressed of all nations! a concentrated national, political, and moral beacon to the whole world! And what does heaven require at your hands? And what does gratitude demand? The tribute of a grateful heart, sobriety and temperance in all things—the morning and evening incense of prayer and praise; the universal diffusion of intelligence and virtue; the maintenance of ‘unity, peace and concord’—the continual promotion of pure and undefiled religion’ and the experimental confirmation, and declaration beyond a doubt that righteousness hath exalted the nation, and that you have excluded and repelled, with holy indignation all that sin which is a reproach to any people! And

how much more would it be so to the most highly favored people in the world?

Christians! we again turn to you, because we expect much from you, as the followers of the great Peacemaker, who came and preached peace to you who were afar off, and to them that were nigh; Eph. ii, 17; and who is most assuredly and emphatically, 'Our peace,' if we do indeed believe on him with the heart unto righteousness, and with the mouth make confession unto salvation! Eph. ii. 14. Rom. x. 10. And 'blessed are the peacemakers; for they shall be called the children of God.' Matt. v. 9.

'Blest are the sons of peace,
Whose hearts and hopes are one;
Whose kind designs to serve and please
Through all their actions run.'

And 'ye are the light of the world—A city that is set on a hill cannot be hid.' Matt. v. 14. And therefore, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.' Mat. v. 16. And so 'show forth his praises who hath called you out of darkness into his marvellous light,' 1 Peter ii, 9, the light of the knowledge of his glory shining upon you in the face of Jesus Christ,' 2 Cor. iv. 6, till you are transformed into his glorious image till you have in you all the mind that was in him—till

you are conformed to his will and word in all things. 2 Cor. iii, 18. And hence it must be evident to us that we should not say 'Lo here ! or lo there !' Matt. xxiv, 23. For the kingdom of God consisteth not in 'meat and drink,' or in any thing external,—but in righteousness and peace and joy in the Holy Ghost.' Rom. xiv, 17. And it must be equally evident to us, that one should not say, 'I am of Paul; and another, and I of Apollos; and another, and I of Cephas.' For ye all belong to Christ—'ye are all the children of God through faith in Christ Jesus, 1 Cor. i, 12. Gal. iii, 26, 29. Ye should, indeed, 'be fully persuaded in your own mind.' Rom. xiv. 5. Ye need not be latitudinarians! But ye all have general principles; ye all have common ground, ye all have heights and depths, and lengths and breadths of wisdom and knowledge for a common stock! And therefore, love as brethren; be pitiful; be courteous: not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 1 Peter iii, 8, 9. And we exhort you, brethren to render 'honor to whom honor' is due, 'in honor preferring one another,' and to obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy and not with

grief, for that is unprofitable for you. Heb. xiii, 17, 'And we beseech you, brethren, to know them,' (to become particularly acquainted with them) 'who labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works' sake; And be at peace among yourselves.' 1 Thes. v. 12, 13. And him that is weak in the faith receive ye, but not to doubtful disputations,' not so as to occasion doubtful disputations; 'For one believeth that he may eat all things: another who is weak eateth herbs. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike.* Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that

* The apostle alludes to the Jewish feasts, holy days, new moons, &c. all of which were peculiar to the Mosaic dispensation: and not to the Christian Sabbath, nor to the original institution of the Sabbath which forms a part of the moral decalogue, and the observance of which is so often and so solemnly enjoined upon us. Rom. xiv, 5. Col. ii 16, and now see Gen. ii, 3; Ex. xvi, 26 and xx, 8, 11; Is. lviii 13; Ez. xxii, 8; 1 Cor. xvi, 2.

regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks; for none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lords.' 'Let not then your good be evil spoken of.' But 'follow after the things which make for peace, and things wherewith we may edify one another. Rom. xiv, 1, 19. 1 Cor. 8, 13.

And let us, therefore, 'warn them that are unruly, comfort the feeble minded, support the weak and be patient towards all men.' And 'see that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men. 1 Thes. v. 14, 15. Thus walking in love towards each other—even as Christ loved us, and gave himself for us. Eph. v. 2. And, 'Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meakness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. Gal. vi, 1, 2. And 'rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another,' And 'recompence to no man evil for e-

vil. And 'if it be possible,' or 'as much as lieth in you, live peaceably with all men,' Rom. xii 15, 18. And 'speak evil of no man.'—Titus iii 2. 'Moreover, if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.' Let him be unto thee like any other man, he is still thy neighbor, Matt. xviii, 15, 17. 'Therefore, if thine enemy hunger, feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good. Rom. xii, 20, 21. 'Furthermore; we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us' (the great apostle of the gentiles is thus instructing us,) 'how ye ought to walk and please God, so ye would abound more and more.' 1 Thes. iv, 1. And the Lord make you to increase and abound in love one toward another, and toward all men;' 1 Thess. iii, 12; and therefore we should pray and labour 'in season and out of season,' for the universal spread of the gospel for

the emancipation of the whole world from more than Egyptian bondage—for the ingathering of the Jews with the fulness of the Gentiles for the manifestation of that exceedingly great and precious promise, ‘the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.’ Hab. ii, 14. Rom. xi, 25. 1 Tim. ii, 1, Is. lx, 3, 5. And then, (what a great and glorious consummation!) ‘they shall not teach every man his neighbor, and every man his brother, saying, know ye the Lord: for all shall know me, from the least to the greatest.’ Heb. viii, 11.

‘We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; 2 Cor. vi, 1; that ye excite one another to love and good works—Heb. x, 24, that ye may bring forth fruit with patience; Luke viii, 15; yea, that ye may be ‘filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i, 11, that ye may grow in grace and knowledge, 2 Peter, iii. 16; that ye may be followers of them, who through faith and patience inherit the promises,’ Heb. vi, 12; that ye may be followers of them in every work of faith, and in all the patience of hope and labour of love, 1 Thess. i, 3; that ye may not become weary and faint in your minds, Heb. xii, 3; but ‘be steadfast, unmoveable, always abounding in the work of the

Lord, forasmuch as ye know that your labour is not in vain in the Lord;' 1 Cor. xv. 58; that in due season we shall reap if we faint not;' Gal. vi 9; that 'every man shall receive his own reward according to his own labour,' 1 Cor. iii, 8; that 'he that winneth souls is wise,' Prov. 11, 30; and that 'they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.' Dan. xii, 3. 'Let us, therefore, thus prove our faith by our works, that by our works our faith may be made perfect; for as the body without the spirit is dead, so faith without works is dead also.' James ii; 22, 26. And let us work out our own salvation with fear and trembling; for it is God who worketh in us to will and do of his good pleasure.' Phil. ii, 12. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye have both learned, and received, and heard, do: and the God of peace shall be with you.' Phil. iv, 8, 9. 'Now the God of Peace that brought again

from the dead our Lord Jesus, that great shepherd of the sheep, thro' the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.—Amen. Grace be with you all.—Amen. Heb. xiii, 20, 25.

THE PRAYER OF CHRISTIAN FAITH, HOPE AND CHARITY.

ALMIGHTY and eternal God, the God and Father of our Lord and Saviour Jesus Christ, of whom the whole family in heaven and earth is named; we would approach thee with filial affection and Godly fear, as thy children by adoption and grace! Thou wast mindful of us in our low estate, when we were dead in trespasses and in sins, and were far from thee by wicked works; but thou didst lay help on one that is mighty to save; and now, in Christ Jesus, we who were once afar off, are brought nigh to thee by the blood of his cross; and have boldness and access, with confidence, through faith which is in him. Through him we have been enabled to believe with the heart unto righteousness, and to make confession with the mouth unto salvation. And we now approach to thee through him, as our prophet, priest and king—as the way, the truth

and the life—as our risen and highly exalted Saviour, who sitteth at the right hand of the majesty in heaven, and forever liveth to make intercession for us. And we believe that for his righteousness' sake thou art pleased to hear and answer our unworthy petitions; that he has magnified the law and made it honorable; and that thou art both a just God and a Saviour, that thou canst be just and yet the justifier of sinners who believe in Jesus; and that thou art able and willing to save to the uttermost all that come unto thee through him! And we now rejoice in hope of thy glory; and which hope maketh us not ashamed, because thy love is shed abroad in our hearts, by the Holy Ghost which thou hast given unto us. And we feel assured that it is a good hope through grace; and we beseech thee, our heavenly Father, to increase our faith, and confirm our hope; that we may through a strong faith glorify thee in all things; believing that thou wilt make all things work together for our good; that thou wilt accomplish in us all the good pleasure of thy goodness, and the work of faith with power; and that our hope shall be to us a hope full of immortality and everlasting life; that we may with one mind and one mouth glorify thee through our Lord Jesus Christ. But above all, we humbly beseech thee, to unite us to thyself and to each other, by the bonds of Christian charity, that charity which

shall never fail, and which beareth all things, believeth all things, hopeth all things, endureth all things: that we may love thee with all our hearts, and serve thee with all our strength; that we may be of one heart and one mind, striving together for the faith of the gospel; that we may love as brethren, be pitiful, courteous, easily entreated, showing all meekness unto all men; that our light may so shine before others, that they seeing our good works, may glorify thee our Father who art in heaven; that we may thus glorify thee in our bodies and spirits, which are thine by creation and redemption; and that we may blend the wisdom of the serpent with the harmlessness of the dove, and adorn the doctrine of God our Saviour in all things; and that all our thoughts, words and actions, may be a continual sacrifice to thy service, holy and acceptable, through the merits and mediation of our infinitely gracious and compassionate Saviour, who gave himself for our sins, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works: and to whom with the Father, who so loved us, as not to spare his well beloved Son, but delivered him up for us all; and to the Holy Spirit of all truth, our enlightener, and comforter, and sanctifier: to the Triune Deity we will ascribe glory and majesty, dominion and power, both now and forever—Amen.

UNITY HYMN.

'For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' Gal. iii, 26, 28.

'LET party names no more
The Christian world o'erspread:
Gentile and Jew, and bond and free,
Are one in Christ their head.

Among the saints on earth,
Let mutual love be found:
Heirs of the same inheritance,
With mutual blessings crown'd.

Let envy and ill-will,
Be banish'd far away;
And all in Christian bonds unite,
Who the same Lord obey.

Thus will the church below
Resemble that above;
Where no discordant sounds are heard,
But all is peace and love.'

CHAPTER X.

CHRISTIAN DUTIES, PRIVILEGES AND RESPONSIBILITY; GENERAL EXORDIUM.

‘So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.’

‘Thy vows are upon me, O God: I will render praises unto thee.’ Ps. lvi, 12.

‘O Lord, open thou my lips; and my mouth shall show forth thy praise.’ Ps. li, 15.

‘Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God.’ Ps. l, 23.

‘The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.’ Ps. li, 17.

‘For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world;

looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Titus ii, 12, 15.

What important duties, then, devolve upon Christians! and with what great and precious privileges* they are favored, and by natural consequence, how great is their responsibility! Yet, each duty, rightly performed, will prove to be a privilege—will prove to be infinitely more than its own reward, and productive of the happiest effects! Do we believe this? Do we believe that 'God is *faithful*,' that 'he *will fulfil* the desire of them that fear him'—that 'he will *withhold no good thing* from them that walk uprightly?' For he that cometh to God *must believe*, that 'he is the rewarder of them that diligently seek him;' that 'seek him with their *whole heart*,' and 'delight to do his commandments!' The Psalmist could say, 'with my *whole heart* have I sought thee: O let me not wander from thy commandments.' And 'I will delight myself in thy commandments,' and again, 'I will delight myself in thy statutes: I will not forget thy word. Thy word have I hid in my heart, that I may not sin

* See 1 John i, 3, and iii, 2. Heb. xii, 22.

against thee.' But the question recurs; do we believe all this? We must never—*never lose sight of this question!* If it makes us uneasy, it is because we do not believe! But should we, therefore, shrink back from the truth, and not come to the *touchstone of the lively oracles?* 'God forbid!'—Rather let us say with Job, 'though he slay me, yet will I trust in him;' and with the evangelical prophet, 'trust ye in the Lord forever;' and with David, 'what time I am afraid, I will trust in thee.' And if so, thou shalt not 'be afraid of evil tidings; but thy heart shall be steadfast, trusting in the Lord.' And thou shalt not exclaim, 'there is a lion in the way—a lion is in the streets!' But art thou still 'of doubtful mind?' If so, 'how is it that ye have no faith?' Or is thy faith very weak? But why are ye so fearful or faithless, and why do strange or misgiving 'thoughts arise in your mind?' 'O thou of little faith, wherefore dost thou doubt?' What dost thou need? The 'wisdom that is profitable to direct?' 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea, driven with the wind, and tossed. And let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways:' drawn hither and

thither, to and fro, having no fixed object, and no determinate motion or effort! But 'whatsoever ye shall ask in faith,' (in accordance with the divine will and word,) ye shall receive.' 'Believest thou that I can do this for thee?' If so, '*according to thy faith, it shall be done unto thee.*'

But the question again returns: 'Do we *believe** *all this?*' If not, how shall we address ourselves to the duties that lie before us? How shall we honor the Lord our God, the faithful and covenant-keeping and promise-performing God? O Lord our God, we now look to thee! Give us that preparation of the heart, and that answer of the tongue, which come from thee! Incline us to call upon thy name! 'Increase our faith,' and so prepare us

* Mutual confidence, it is well known, is one of the strongest bonds of society. And when a relative, or neighbor, or friend, has given us his word, (we do not say his pledge or his oath,) to do any thing for us; and he afterwards learns, either from ourselves or others, that we are uneasy on account of the business which we entrusted to him; oh! with what a shock it comes upon his feelings! What! distrust my word? Was I ever known to deceive or disappoint any person who confided in me? Well, this is what I could not have expected! And wilt thou, then, O man! (for we only invert the order of the case,) wilt thou distrust thy Maker, who has not only given us *his word*, but signed and sealed it, *with reiterated promises, and oaths, and blood?*

for the discharge of every duty, that it may be to us *an unspeakable privilege*, which we ask through the merits and mediation of our Lord Jesus Christ. Amen.

Let us now consider our duties and our privileges, that we may have a clear perception of our responsibility; and 'let us *excite* one another to love and good works.'

SECTION I.

OUR PRIVATE DEVOTIONS.

1st. Let us begin the day with God. 'My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.' Ps. v, 3. Oh! blessed be thy name, that I am permitted to behold the light of another day! 'The blessing of another day I thankfully receive!' Oh! my Father, my God, my light, my life, my everlasting all! I look up to thee! Unite my heart to fear thy name! Oh! preserve me from sinning against thee, and guide and guard me continually, through the all prevailing merits of my adorable Redeemer. Amen.

Let us now look at the example of our Lord and Master. 'And in the morning, rising up a great

while before day, he went out, and departed into a solitary place, and there prayed.' Mark i, 35.

'My lovely Jesus, while on earth,
Arose before 'twas day;
And to a solitary place
Departed, there to pray.

I'll do as did my blessed Lord—
His footsteps I will trace;
I love to meet him in the grove,
And view his smiling face.

Early I'll rise, and sing and pray,
While I the light enjoy;
May this blest work, from day to day,
My heart and tongue employ.'

And that I may be enabled to say, 'in the multitude of my thoughts within me, thy comforts delight my soul.' And 'how precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am *still with thee*.' See Ps. xciv, 19 and cxxxix, 17, 18.

2d. 'Be thou in the fear of the Lord all the day long.' Pray to him to 'uphold thy goings in his path, that thy footsteps slide not.' 'Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my

salvation; on thee do I wait all the day. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning.' See Ps. xxv, 5, cxxx, 5, 6, and cxliii, 10.

3d. Retire early for closet exercises: any retired place! 'Isaac went out to meditate in the fields at even-tide.'* And should we not pray, 'let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice?' And thus you will be, through divine grace, prepared for family exercises, and for closing the day, and be able to say, 'I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.' Ps. iv, 8. And thus continue to begin, go through, and end every day, in the fear, and love, and service of your Lord and Master! And thus you will imitate David, Daniel and many others! Is this, then, the language of your heart: 'evening and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice?' And if you thus spend every day,† and thus retire to your couch; you may expect to wake with your *first thoughts* to the Lord, and to the remembrance of

* See supplementary note, 1.

† See Daniel vi, 10. Col. iv, 2. Eph. vi, 18.

his name, and to pray to him, like one of old: 'cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Teach me to do thy will; for thou art my God; thy Spirit is good; lead me into the land of uprightness.'

'Come, gracious Spirit, source of love,
With light and comfort from above;
Be thou our Guardian, thou our Guide;
O'er every thought and step preside.'

SECTION II.

FAMILY PRAYER. THE CHRISTIAN'S DOMESTIC BETHEL! A PORTICO LEADING TO HEAVEN! A DELIGHTFUL PATHWAY FOR PARENTS, CHILDREN AND SERVANTS!

'How shall I walk my God to please,
And spread content and happiness
O'er all beneath my care?

A pattern to my house-hold give,
And as a guardian angel live,
As Jesus' messenger?'

‘Unite the pair so long disjoin’d,
 Knowledge and vital piety:
 Learning and happiness combin’d,
 And truth and love let all men see.’

‘Chose you this day whom ye will serve; but as for me and my house, we will serve the Lord.’ Josh. xxiv, 15.

‘Ye shall lay up these my words in your heart and in your soul, and bind them up for a sign upon your hand, that they may be as a frontlet between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.’ Deut. xi, 11, 19.

All-important injunction! Hence, under the Mosaic dispensation, which pre-figured the Christian dispensation, there was *a continual burnt-offering, every morning and every evening*! See Exodus xxix, 38, 46. Luke i, 9, 10. *And shall not Christians offer to God, upon the domestic altar, the morning and evening sacrifice of prayer and praise?* Do they not hear and regard the solemn and prophetic denunciation: ‘Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name?’ Jer. x, 25. Surely they will not live in the neglect of a duty so emphatically

important, and involving so many, and weighty, and overwhelming considerations! *If they could, surely 'the very stones would cry out!'*

* The most exemplary Christians have been exemplary with regard to *family prayer*, as well as in all other respects; nay, more, they very justly laid a very peculiar stress upon domestic worship! We might refer to many distinguished examples, such as Dr. Doddridge, Dr. Adam Clark, Cecil, Newton, Jay, Scott, &c. &c. And how can we expect *family blessings*, if we neglect *family prayer*? And we should, most assuredly, be as careful to distinguish between *private* and *family worship*, as we are to distinguish between *family worship* and the *public ordinances of religion*! *This should be done, and the other should not be left undone!* The Rev. T. Scott had the unspeakable gratification of being able to say, that *every* individual in his household was hopefully converted; and it was principally attributed, under divine providence, to his faithful and persevering discharge of all his domestic duties. He was instant in season and out of season, in the family, as well as in the church! No consideration, short of absolute necessity, could induce him to omit either morning or evening worship. His motto appeared to be, that the world should always bow to religion! and that religion should never—never—never bow to the world! Surely it cannot be too much to devote a few minutes to family worship every morning and every evening! 'The blessing of God—*that* maketh rich!' Consider, too, how much time is often lost, or worse than lost, in light and useless conversation! In short, there does not appear to be any excuse, short of absolute necessity! Let Christians discharge all their duties, and the Lord will provide for them.

The following intimations on this important subject may not be deemed improper:

1st. That it would be well to have family worship some time before breakfast, that all the members of the family might enjoy 'the common benefit;' after breakfast it might be difficult to collect them together.

2d. That it would be prudential, and more instrumental to edification, to have family worship at an *early hour* in the evening, or soon after early supper, which is also considered beneficial, than at a later hour, when some of the members of the family might be sleepy or over-fatigued, and by natural consequence, so much less prepared to unite in solemn services.

3d. It has been often remarked, that prayers are generally too long; and that young persons and domestics often become wearied. It would appear, therefore, that a comparatively short service would be more adapted to our mutual edification. We need not go from one extreme to another, or convey the idea of haste or hurry!

4th. A careful adaptation of services to times and seasons, and remarkable occasions, either of a prosperous or afflictive character, for all of which the sacred scriptures furnish us with an abundant variety; might, under the divine blessing, prove to

be highly interesting and instructive, and greatly promote our spiritual improvement.

5th. It would also appear, that we should never omit reading a portion of the holy bible! When we are really *pressed* for time, it might be sufficient to read six, or eight, or ten verses. They would serve as the ground-work for profitable meditation. So that, while 'diligent in business,' we might be also, 'fervent in spirit, serving the Lord.'

6th. It does not appear, that it is necessary to comprise a variety in every prayer, as though it could not otherwise be a prayer; which appears to be the mistake of some good men. There are some things, indeed, which should never be omitted: 'we behold the light of another day,' and 'we have all things richly to enjoy,' &c. But there are many things of a general or more public character, which might, with the greatest propriety, be included at different * times and on different occasions.

* It is the opinion of many good men, that prayers in social and public meetings, are generally too long, and leave too little time for other exercises, and occasion many repetitions. Yet, as prayer is a good thing; so the mind should not be drawn from it, though conscious at the very time of the importance of a due attention to some other exercise, and to which the attention might have been previously directed! But these things we mention for our mutual edification, and that 'we may wait upon the Lord without distraction.'

7th. In this age of the commencement of Christian philanthropy, after the long and death-like slumber of ages, with a few rare exceptions, it would indeed appear, that every Christian should be broad-awake to every Christian enterprise, and should, therefore, evince the same in due time and place, by his family and social prayers, as well as in all other respects! 'Out of the abundance of the heart the mouth speaketh.' Mat. xii, 34. 1 Cor. xi, 1. Mat. v, 16.

8th. There can be no doubt, that every service should be deeply serious, interesting and impressive; and when possible, should be preceded and followed by a pause of some length! An abrupt transition from common things to things of the greatest importance, appears to imply a want of serious consideration, and of due reverence to that great and glorious Being who inhabits eternity and fills immensity, and requires of us to approach him with 'reverence and godly* fear,' and to 'worship him in spirit and in truth,' and 'in the beauty of holiness.' Let us, therefore, take heed to these things, and 'stir up our minds by way of remembrance,' 'that we may be found of him in peace, without spot and blameless.'

* See 1 Cor. vii, 35, and xiv, 40. Heb. xii, 22.

SECTION III.

PUBLIC WORSHIP.

‘Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And th^{use} rejoicing eyes.

The King himself comes near,
And feasts his saints to-day,
Here we may sit, and see him here,
And love, and praise, and pray.’

‘I was glad when they said unto me, let us go into the house of the Lord.’ Ps. cxxii, 1.

‘We have thought of the loving-kindness, O God, in the midst of thy temple.’ Ps. xlviii, 9.

‘How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickendess.’ See Ps. 84.

‘Not forsaking the assembling of yourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.’ Heb. x, 25.

It must be evident, therefore, that it is a great privilege, as well as a special duty, to regularly attend the ordinances of divine appointment. Hence the Psalmist prayed, and hence we should pray, 'O send out thy light and thy truth: let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God—unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.' Ps. xliii, 3. Hence we are assured, that it is a great sin to neglect the 'assembling of ourselves together.' And yet how many have been guilty of this sin, under *both the Old and New Testament dispensations!* 'Ye have said, it is vain to serve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?' Mal. iii, 14. 'Even from the days of your fathers ye have gone away from my ordinances, and have not kept them.' Mal. iii, 7. And hence we read, 'return unto me, and I will return unto you, saith the Lord of hosts.' Mal. iii, 7. It is evident, therefore, that to neglect the divine ordinances, is to depart from the Lord: and that if we would obtain his favor, we must frequent the place where his name is recorded, and where his honor dwelleth, and where he has promised to meet with and bless his people. For, saith God, 'in all places where I record my name, I will come unto thee, and I will

blest thee.' Ex. xx, 24. And we are also assured, that 'they that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.' Mal. iii, 16, 18. Let us, then, remember these things; and 'go to the house of God, with the voice of joy and praise, with a multitude that keep holy-day. And let us not 'offer the sacrifice of fools,' nor 'the sacrifice of the wicked, which is an abomination to the Lord.' But let us wait upon the Lord in his ordinances, with humble and fervent prayer, with the meakness and simplicity of children, with a determination, through his grace, to 'take heed how we hear,' and what we hear; that the word may come to us, 'not in word only, but also with power,' and so prove to us 'the power of God and the wisdom of God,' to the salvation of our souls. See 1 Thess. i, 5. 1 Cor. i, 23, 24. James i, 25. Mat. xiii, 23.

SECTION IV.

IT IS BOTH THE DUTY AND THE PRIVILEGE OF CHRISTIANS—TO PRAY UNCEASINGLY FOR THE PROSPERITY OF ZION—AND TO BE INSTRUMENTAL OF GOOD—THE UTMOST POSSIBLE GOOD TO THE HUMAN FAMILY!

'WHILE the heralds of salvation
God's abounding grace proclaim;
Let his friends of ev'ry station,
Gladly join to spread his name.

May his kingdom be promoted—
May the world the Saviour know;
Be my all to him devoted—
To my Lord my all I owe.'

'Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, peace be within thee. Psalm cxxii, 6, 8. And hath not the Father given to the Son 'the heathen for his inheritance, and the uttermost parts of the earth

* See supplementary note 3.

for his possession?' And hath he not declared, that 'he shall have dominion from sea to sea, and from the rivers to the ends of the earth?' And hath he not, therefore, proclaimed his willingness to receive sinners of all nations and countries? 'Look unto me, and be ye saved, all the ends of the earth,' saith the Lord; 'for I am God, and there is none else. Surely shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.' Is. xlv, 22, 24. 'As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.' Rom. xiv, 11. 'Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.' Mat. xxviii, 19, 20.

Christians, can you have greater encouragement for unceasing prayer and continuous effort? 'As, therefore, we have opportunity, let us do good unto all men.' And what a vast field lies before us, and with what precious opportunities we are favored! And shall not the house-hold of faith unite together—in every judicious Christian enterprise—in every work of faith—in all the patience of hope, and in all the labor of love, for the *conversion of the world that*

now lieth in wickedness? I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty: and thus exemplify our holy religion, and thus be co-workers* with God in the salvation of immortal souls!

SECTION V.

PRAYER† IN REFERENCE TO REVIVALS OF RELIGION.

‘For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.’ Is lxii, 2.

‘Pray for the prosperity of Jerusalem: they shall

* See 1 Cor. vi, 1. Rom. i, 14, and x, 13. 1 Tim. ii, 1. 1 John v, 19.

† The extracts under this head are taken from a treatise on prayer, written by one who appears to be deeply experienced in revivals; and which cannot, therefore, but be highly instructive, and at the same time gainfully humbling to every sincere Christian! May our gracious Lord deeply impress them upon our hearts and minds!

prosper that love thee.' Ps. cxxii, 6. Is. xlix, 20, 23, and lii, 1. Micah iv, 1, 4. Mal. iii, 10. Rom. i, 14. 1 Thess. i, 8. 1 Tim. ii, 1, 6. 1 Cor. xv, 58.

'O sun of righteousness, arise,
With gentle beams on Zion shine;
Dispel the darkness from our eyes,
And souls awake to life divine.'

'Ye ask, and receive not, because ye ask amiss,' James iv, 3. Few petitions are oftener heard in prayer, than that which was offered by the prophet Habakkuk, 'O Lord, revive thy work.' Every one acknowledges that this petition refers to a 'good thing.' The Psalmist says, 'If I forget thee, O Jerusalem, let my right-hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem to my chief joy.' Every Christian, whose graces are in lively exercise, knows something of the feelings of the Psalmist. He cannot live in quietness, unless he sees the glory of God revealed around him. If his brethren wound the cause of Christ, he, too, is wounded. If they fall out by the way, or indulge in bitterness, or envy, or jealousy, or pride, his soul is pained, as if private feuds were breaking out amid the loved circle of his relatives. He weeps and prays for the return of peace, and harmony, and love. If he sees his brethren living in conser-

mity with the world, adhering to its maxims, deeply engaged in its pursuits or recreations, bound down by its customs and habits, or ensnared by the attractions of its vanities and allurements; then how does his heart sicken at the aspect! How does his soul weep in secret places, and cry, 'spare thy people, O Lord, and give not thy heritage to waste. Remember the vine which thine own right-hand hath planted. Turn us again, O Lord God of our salvation; cause thy face to shine upon us, and we shall be saved.' Nor this alone. He exhorts his brethren daily in meekness and in love. Though they receive him unkindly, he approaches them again and again. According to his station and his opportunities, he admonishes and warns them. He uses exhortation and entreaty, if by any means he may prevail upon them to arouse from the deep sleep which has fallen upon them. He cannot hold his peace under such circumstances; nor can he refrain the breath of prayer, either in secret or in the social circle, till his brethren awake from their lethargy, and begin, visibly and in earnest, to live for God. At the same time his own soul is deeply humbled. His own multiplied sins of omission and commission; his deficiencies in faith, and love, and patience, and meekness, and the strong motions of sin within him, all tend to produce the deep feelings of self-condemnation and self-abhorrance.' He

feels his own need of forgiveness, and applies in earnest to the blood of sprinkling. 'Restore unto me the joys of thy salvation; uphold me with thy free Spirit; then will I teach transgressors thy ways and sinners shall be converted unto thee.' The prayers of such a man, if he faint not, if he slacken not his hand, nor suffer his feelings to degenerate, will in due time be heard and answered. He realizes the necessity of the blessing he is asking for, and he endeavors to act consistently with his petitions. He feels for the honor of God. The bleeding cause of his Master lies near his heart. He feels the burden of souls resting upon him; and the realities of eternity seem but a step before him. He cannot be at ease in Zion. Sinners are warned by him to flee from the wrath to come.

Christians are invited to come up to the help of the Lord; and the voice of prayer is unceasingly offered, in the spirit of deep, heart-felt supplication. Who has not seen such examples of Christian faithfulness, as are here described? And who has not been convinced, sooner or later, that the God of heaven has heard and answered the prayers of such individuals? 'But, Christian reader, how does this description suit your own case, just as you are at the present time?' Doubtless you pray, 'Lord revive thy work.' Are you doing any thing which is calculated to promote this work? Have you any

faith that your prayers will be answered?" (But what is the character and results of the prayer of faith? As it is the true spirit of prayer, so it is the true spirit of activity!) And 'the prayerful spirit of activity is a tender, melting spirit. And he that goeth forth and weepeth, bearing precious seed, says the Psalmist, shall doubtless come again with rejoicing, bearing his sheaves with him.' His prayer of faith, and continuous effort, *will be answered!**

SECTION VI.

THOUGHTS ON PRAYER AND ON THE PROBABLE HINDRANCES TO EVERY TRULY GOOD WORD AND WORK.

'How sweet how heavenly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfil his word.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love.'

* See Is. xliii, 22, and lxx, 24. Hos. vi, 1, 4. Amos vi, 5. Mat. xv, 28. Mark v, 34. Luke xi, 9, 13. James i, 6, and v, 17, 18. Heb. xi.

‘Is there not a cause?’ 1st Samuel xvii, 23. ‘For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your heavenly father forgive your trespasses. Mat. vi, 14, 15. ‘If ye love them which love you what reward have ye?’ Mat. v. 46. ‘What do ye more than others!’ Matt. v, 47. Christians, therefore, are expected and required to do more than others! And if they do not, how shall it be known* that they are Christians?

It follows, therefore, that Christians should put away ‘the accursed thing,’ Is there an Achan in the camp? Jos. vii. And let us take heed lest any root of bitterness spring up among us lest our ‘prayers be hindred’—lest we labour in the very

* It not unfrequently happens that even good men, from a superficial view, or a single look at something, receive a wrong impression, and it is known to the person concerned. What then? Should it be mentioned that the erroneous impression may be removed? This would be deemed contrary to the usages of society. Besides, the aggrieved or injured person must not appear to know, what he cannot but know!—must not appear to see what he cannot but see? And must, therefore, bear an imputed burden! Alas! for poor human nature! How different from the injunction ‘Bear ye one another’s burdens and so fulfil the law of Christ.’ Gal. vi, 2.

fire' and yet in vain lest we 'strive for the mastery' unlawfully, lest we know not what manner of spirit we are of, and lest, (most painful idea) 'we inherit a curse, instead of a blessing.' Let us therefore, pray for the wisdom that cometh from above, which is pure, peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.' James iii, 17, 18. And he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace and ensue it,' 1 Peter iii, 10, 11.

'This is the way, walk ye in it.' 'So run that ye may obtain.' Again 'if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' Matt. v, 23, 24. And 'How often shall my brother sin against me, and I forgive him? till seven times?' Our great Guide replies, 'I say not unto thee until seven times; but until seventy times seven.' Matt. xviii, 21, 22.

'Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy

brother. But if he will not here thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.* Let him then, and not before, be unto thee as though he *had not* belonged to the church:—He is still thy neighbor. Matt. xviii, 15, 17. Are we thus guided? Is the sacred volume the rule of our faith and practice? And do we sit at the Master's feet, and meekly hear and learn his word, "and bring forth fruit with patience!"

SECTION VII.

THE PRAYER OF FAITH.

Begone unbelief! *
My Saviour is near;
And for my relief
Will shortly appear.

* If unbelief could appear to us of a visible form, it would not improbably appear like so many dark clouds over the different churches! and becoming larger or smaller, according to the increase or decrease of their faith. In the time of a great revival it might appear very small 'like a man's hand,' but how large it would appear—when a church had settled upon its lees!"

Though dark be my way,
Since he is my guide,
'Tis mine to obey,
'Tis his to provide."

'When the son of man cometh, shall he find faith upon the earth?' Luke xviii, 8. 'And he did not do many mighty works there, because of their unbelief.' Mat. xiii, 58. But what shall we do that we may work the works of God?—This is the work of God that ye believe on him whom he hath sent.' And he is the true spiritual bread from heaven, which giveth life unto the world: and if any man spiritually thirst, let him come unto him and drink: 'For,' saith the saviour, 'he that cometh to me shall never hunger; and he that believeth on me shall never thirst.' And it is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John vi, 35, 63. "And I say unto you, ask, and it shall be given you; seek and ye shall find; knock and it shall be opened. And if a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent! Or if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children. how much more shall your heavenly father give the Holy Spirit to them that ask him? Luke, xi, 9,

13. It is evident, therefore, that we are not straightened in him but in ourselves. And he has also promised, 'that if two of his people shall agree on earth, touching any thing they shall ask, it shall be done for them by his father who is in heaven. 'For,' he says to us, by way of confirmation 'where two or three are gathered together in my name, there am I in the midst of them.' Mat. xviii 18, 19, 20. And again, 'if ye shall ask any thing in my name, I will do it.' John xiv, 14. Therefore, 'Ask and ye shall receive, that your joy may be full.' John xvi, 24. See also 1 John iii, 22, 23; and v & 14. Is there then any cloak for unbelief? See John viii, 24. Let us therefore, in the full assurance of faith, 'come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need. Heb. iv, 16.

SECTION VIII.

ILLUSTRATION,—VERIFICATION,—THE VINE SIGNATURE.

'Do ye now believe?' John xvi 31. Should we therefore, now enquire, what is our ground for belief? Let us look at temporal blessings, at spiritual blessings, at all that the God of truth has promised! Temporal blessings are promised to faith and obe-

dience. And ye shall serve the Lord your God, and he shall bless thy bread and thy water, and take sickness away from the midst of thee.' Ex. xxiii, 25. Do we believe it? And let us hear the evangelical prophet. 'He, (the man who serves God) 'shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him, his water shall be sure.' Isaiah xxxiii, 16.

Further, 'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make light clouds, and give them, (give to you) showers of rain, to every one grass in the field.' Zech. x. 1. Should we not believe it? See, also, Deut. xi, 14. 'And I will give you the rain of your land in due season, the first rain and the latter rain, &c.' Now look at the consequences of unbelief and disobedience! 'The Lord's wrath' (speaking after the manner of men,) will be kindled against you, and he (will) shut up the heaven that there be no rain, &c. Deut. xi, 17. And again: 'I have withholden the rain from you, when there were yet three months to the harvest.' See Amos iv, 7. And the question again recurs, do we now believe? Let us now look at the prayer of faith. "The effectual fervent prayer of a righteous man availeth much." The prayer of faith is effectual! For 'Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not

on the earth by (for) the space of three years and six months. And he prayed again, and the heaven gave rain and the earth brought forth her fruit.' James v. 16, 18; Jer. xiv, 22; Acts xiv. 17.

Need we again refer the reader to the rich abundance of spiritual blessings all promised to the prayer of faith through our Lord Jesus Christ? Behold! 'all things are yours,' 1 Cor. iii, 21. But let us never forget, that thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them.' Eze. xxx. 37. And further I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob seek ye my face in vain. I the Lord speak righteousness, I declare things that are right.' Isaiah xiv, 19. 'But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.' Isaiah xliii, Christian! hast thou become weary and faint in thy mind? See Isaiah xl, 27, 31. 'O fools and slow of heart to believe all that the prophets have spoken!' John xxiv, 25. "If thou wouldst believe thou shouldst see the glory of God." John xi, 40.

SECTION IX.

ON CONFORMITY TO THE WORLD.

I leave the world with smiling face,
Great God, to find repose in thee;

Once its enchantments soft and sweet,
Threw silken fetters over me.'

'Be not conformed to this world " Rom. xii, 2.

'Be ye separate, saith the Lord.' 2 Cor. vi, 17.

'Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father but is of the world.' 1 John ii, 15, 16. The line of demarcation is drawn, and light and darkness, heaven and hell are not more opposite than the spirit of the world from the spirit of the Christian religion!

'Know ye not, that the friendship of the world is enmity with God. Whosoever therefore, will be a friend of the world is the enemy of God.' James iv, 4, 5. But what are we to understand by the world? Every individual in whom the light of reason dawns, who does not live according to the light of his or her dispensation—every such individual and all such individuals together constitute the world that lieth in wickedness! What an immense multitude! and how many classes does it include? How many from the highest to the lowest from the richest to the poorest—from the bond to the free! Who can tell? Yet all these, we are compelled to repeat, constitute the world! Is it possible, then, for Christians to be too guarded?

For if we are altogether uninfluenced by the grossly immoral how many still remain! Formalists, legalists, nominal professors—worldly compromisers, and ‘lovers of (mis-named) pleasure more than lovers of God’—giddy and thoughtless characters, who are flickering like the gay butterfly from point to point, from place to place—strangers to reflection—strangers to themselves—strangers to God! and, (most lamentable delusion) floating down the stream of time, amid the soul-destructive vortex of fashionable dissipation!—and how they shrink from plain dealing! and how few are disposed to deal plainly with them! They who do so, are in very deed, their best, their true friends! We have seen, that true religion does not preclude truly rational enjoyment—but the contrary: that it precludes whatever is anti-rational and unscriptural; whatever is contrary to all our interests—rightly, rationally and scripturally considered. But we again repeat, that Christians cannot be too guarded: And two points deserve our special attention. 1st, That we do not from a desire to please, compromit ourselves, that we do not mistake levity for cheerfulness; and that we do not, in our endeavor to be as agreeable as possible even appear to approve of something which our conscience must condemn. 2nd. That we be equally careful to avoid every thing of an opposite char-

acter. The happy medium lies before us: and if our spiritual eye be single, our mind shall be full of light. On the one side Christians are accused of being morose or anti-social: and on the other side, of being as light and trifling as others, or no better than the world!

How many thus watch for their halting—how many endeavor to lead them astray—under appearance of friendship! and if they succeed—triumph over them. Well does the poet say:

‘Bid me of men beware,
And to my ways take heed,
Discern their every secret snare.
And circumspectly tread,’

Let Christians, therefore, ‘blend the wisdom of the serpent with the harmlessness of the dove’* take heed that their good be not evil spoken of,’ ‘flee from the very appearance of evil’ and not only ‘be blameless and harmless’ but let their light shine upon all around them—‘holding forth the word of life,’ and adorning the doctrine of God their Savionr, in all things.’

* See Rom. xiv, 16. 1 Cor. vi. 20, and ix, & 27, 2 Cor. vi, 15,

SECTION X.

IN HOW MANY WAYS CHRISTIANS* MAY
BE INSTRUMENTAL OF GOOD.

Many ways have been pointed out: many more might be mentioned ! but we have only to look around us, to read, mark and learn. And we may rest assured, that the heart of the liberal deviseth liberal things, and that by liberal things he shall stand: 'that there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty,' and 'ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich.' and that he hath set us an example that we should tread in his steps. 'He went about doing good, and healing all who were oppressed with the devil.' Christians will you not follow your Lord and Master? We would now particularly direct your attention to the words of eternal life! Is it not an unspeakable privilege to be an active and efficient member of a bible society? And may you not be instrumental of great good as a distributor of religious tracts—those precious and godlike messengers of grace and mercy? Read the re-

* See supplementary note 4.

ports of the different bible and tract societies—and you will surely exclaim ‘what hath God wrought? and then inquire of thyself, my soul what art thou doing. And wilt thou not ‘go and do likewise?’ Wilt thou not be a co-worker with God in the salvation of immortal souls? Again: dost thou take an active part in the great temperance cause?’ All who do not are without excuse!* Art thou a friend to Sunday schools, those moral and religious nurseries of immortal souls and dost thou take an active part in them? Art thou deeply concerned for the perishing heathen, and dost thou regularly attend the monthly concert? Dost thou visit the sick, and the poor and the disconsolate and bereaved? Art thou ‘eyes to the blind, and feet to the lame, and dost thou make the widow’s heart sing for joy?’

In fine, art thou diligently and zealously and faithfully and perseveringly engaged in every good word and work? If so, thou dost, in some degree realise thy all important duties, thy unspeakably great and precious privileges thy unutterable responsibility! Go forward, therefore, firmly clad in celestial armor! go forward in ‘the work* of faith, the patience of hope, and the labour of love!’ and so shall ‘an abundant* entrance

* See appendix G.

† See appendix F.

be administered unto thee into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

SUPPLEMENTARY NOTES.

Mrs. Newton was sitting before a window through which the moon shone beautifully, and there she had been silently seated for half an hour when Miss Lenis, awaking from her first nap, asked her, 'Dear madam, why do you sit here so long every night after we are gone to bed!' Because, my love, I can then meditate without interruption on the events of the past day, and examine myself, and reflect on the chapter of the blessed book which we read at prayers, and know what the will of God is. My dear young friend, we cannot abide in the redeemer without devout meditation. And the life of Mrs. Newton, is a transcript of pious meditation. Thus it was with Mr. Andrews, one of the first of the philosophers and literati of his day. Every evening at twilight he retired to meditate and pray. A lady in whose family he lived, two or three times surprised him at this hour of prayer. At last he said to her, 'dear lady, as eventide is my hour for sacred meditation, do not suffer any one to come to my chamber at that hour: I retire then, for fear I should be too wearied and sleepy at bed time to meditate as well as pray.

'There is no feeding on the scriptures without meditation!'—*Episcopal Recorder*.

2. It must be evident that every Christian's life should, like Mrs. Newtons, 'be a transcript of pious meditation; that every Christian should be able to say from the heart 'it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high: to show forth thy loving kindness every morning, and thy faithfulness every night?'—Psalm xcii, 1, 2.

'Sweet is the work my God my king,
To praise thy name, give thanks and sing,
To shew thy love by morning light,
And talk of all thy truth at night.'

Should we not, therefore,—most carefully avoid being so careful and troubled about many things,' as to neglect at any time, or in any place, the 'one thing needful?' 'A moment thou mayest need—when worlds want wealth to buy?' In this respect, therefore, as well as in every other—be thyself an example! Do not dread singularity, when it is evident to you (and is it not?) that you are not singular for singularity's sake!

And that you can say with the Psalmist, 'O how I love thy law, it is my meditation all the day.' And 'my meditation of him shall be sweet:—I will be glad in the Lord.' And seven times a day do I praise thee—because of thy righteous judgments.' 'Praise

ye the Lord:' 'praise him, O ye servants of the Lord.' 'Let every thing that hath breath praise the Lord.' 'Praise ye the Lord.' Amen and amen.' See also 1 Thess: v. 16, and Col. iii, 16.

3 The Christians of Scotland are remarkable for their strict observance of the Sabbath, and for their united prayers for their ministers: and no less so in the family circle than in their social and public meetings. There is consequently a spiritual reciprocity between pastors and their flocks! The pastors are both the overseers and the servants of their people, for Jesus's sake, and their dear and affectionate people uphold their hands and strengthen their hearts, (most lovely spectacle) as Aaron and Hurr upheld the hands of Moses. See Exodus xvii, 8, 12: And they look forward to the Sabbath, as to a spiritual feast day, and for some time, on a day or two previous, they more especially pray for them—that they may be prepared to minister to them—in holy things, that they may come forth from their sacred retirement, as Aaron came forth from the holy of holies, when the consecrated oil was poured on his head, and that they may be prepared to receive from them, "the messengers of the Lord of hosts," the 'words of eternal life.' 'I feed upon our Pastor's sermons,' said a Scotch lady, 'during the week: and I go to Kirk on Sunday for more spiritual food.'

Oh it was good for her to be there! She did not go empty away. How happy are the people that are in such a case. How happy are the pastors who have such a praying people! Oh that every Christian society would thus pray, and pray in faith for their pastor! They would be repaid an hundred fold—his head and heart would be cheered and animated, sinners would be awakened, convicted and converted, and the word of the Lord would indeed run, have free course and be glorified. Reader wilt thou not do likewise? Churches of the living God, will not you imitate the example?

4. We cannot conclude this head, without a *word to parents and guardians.*

Friends and fellow travellers to eternity! we would beseech you—by the tender mercies of Almighty God! and under a view of the unutterable responsibility that rests upon you to pay the greatest possible attention to the early religious instruction of those who are committed to your care, and related to you by the most tender ties, and for whom you must give an account. What have you done for them, and what are you doing for them, in humble and prayerful and persevering dependence upon divine grace! Look at examples of early piety: At Samuel, Josiah, Obadiah and Timothy; and then say in effect—to yourselves—to your families, to your country, to your God and Saviour, I will

spare no pains I will slack no effort, I will yield to no discouragement in imparting line upon line, and precept upon precept, here a little and there a little, to my dear children, my servants and all who are under my care and government through the good hand of my God upon me; through the grace and strength of my Lord and master. Family altar, sabbath schools and bible classes, ye can bear witness to my prayers, and tears and unceasing endeavors to be instrumental to the conversion, and growth in grace and knowledge of all who are entrusted to my care. And, dear children and youth, and domestics, will you not obey those who are over you in the Lord, and love you, and labour and pray for your spiritual and eternal welfare? Know you not, that each of your souls is worth infinitely more than the material universe? Hear what the Lord said of his ancient people, 'My people are destroyed for lack of knowledge?' Hos. iv, 6. Shall it be so with you? Will you not pray and labour, and labour and pray that ye may 'grow in grace and knowledge?' 2 Peter iii, 18. And what does the wisest of men say to us? 'That the soul be without knowledge it is not good.' Prov. xix, 2. Shall we not follow that which is good? Again: Solomon also informs us, that 'a man's wisdom maketh his face to shine.' His mind feeds upon substantial knowledge; and by the due exer-

cise of his rational powers he becomes truly wise, and the ardent glow of his mind is seen in the expression of his countenance, as well as by the general tenor of his conversation. What a ground of encouragement to youth! Will you not, then improve to the very uttermost, your unspeakably great and precious privileges?

CHAPTER XI.

PROBATION FOR ETERNITY.

‘RELIGION’S all.

Religion—Providence—an after-state!
Here is firm-footing—here is solid rock!
This can support us—all is sea besides!
Sinks under us—bestorms, and then devours!
His hand the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl.’

Dr. Young.

Thus mount to ‘reason’s region—her own element!’

And thus, and only thus, breath hope immortal!

‘Religion—thou my all!

My theme—my inspiration, and my crown!

My strength in age—my rise in low estate!

My soul’s ambition, pleasure, wealth—my world!

My life in darkness, and my life in death!

My boast through time; bliss through eternity!

Eternity!—too short to speak thy praise!
Or fathom thy profound of love to man!'—*Ibid.*

And what of *time*? Let us view it through the *glass of eternity*! We have seen a particle of dust in the beams of the sun. But what a faint and feeble metaphor! That particle of dust is a part of the material universe. But millions of millions of myriads of ages *are not*, like a particle of dust, to be compared, (what poverty of language!) *to be compared to eternity*! There is not, and never, never, never will be *any literal ground for comparison*! If, then, our period of probation should be beyond the possibility of a doubt, millions of millions of myriads of ages, *what would that be*? And how should we live during that *speck of time*! Let us again pause, consider, reflect. * * *

Reader, hast thou *reasoned* with thyself in the light of revelation. And what does conscience say?

Now look at thy period of probation for eternity. What is it? 'What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.' James iv, 14. Should we not say, then, 'here we have no continuing city, but we seek one to come?' Heb. xiii, 14. And should we not say to each other, 'brethren, the time is short.' And therefore, those 'that weep,' should be 'as though they wept not; and they that rejoice as though they

rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.' 1 Cor. vii, 29, 31.

'How fast my moments glide away!

First the hour and then the day;
Small the daily loss appears,
Yet it soon amounts to years!'

And how much of the life is spent—gone—fled forever; and *how much remains?* This thou dost not, canst not know! What follows? Reason, conscience, revelation proclaim, enjoin and call upon thee, sermon after sermon, Sabbath after sabbath, day after day, night after night, hour after hour, moment after moment, *the present moment—now! To 'prepare to meet thy God!'*

'Ye wilful, wanton fools,

Let dangers make you wise:
Carnal professors, careless souls—
Unclose your sleeping eyes.

'Tis time we all awake;

The dreadful day draws near:
Sinners, your proud presumption check,
And stop your wild career.

Now is the accepted time,
To Christ for mercy fly,

O turn, repent, and trust in him,
And you shall never die.'

We now invite the reader's special attention to the following considerations:

1st. It is evident that the human mind is continually disposed to seek for something that is pleasing, that is like a soothing balm to the spirits, and more especially, after experiencing severe trials of any kind, and though it is often adventurous, bold, daring, yet it is sensibly affected by disappointment, and by 'hope deferred, which maketh the heart sick,' &c. It is of importance, therefore, to bear in mind, that whatever we do meet with, and that whatever we can meet with, all that could be mentioned or conceived, *that all is implied in a correct view of our period of probation for eternity!* Therefore, do not, through divine grace, be surprised at anything; and also endeavor, through divine grace, to be more prepared for whatever might occur, from friends—from foes—from the church—from the world—from *any and from every source!* *This is all-important!* For the mind must have *an unchangeable and all-sufficient resource!* *An Almighty arm* to sustain it, in all things—at all times—in all places! And here the weary wanderer finds rest—the troubled mind finds ease—the wounded conscience finds peace, and the dark cloud disappears

before the *out-breaking beams of the sun of righteousness!*

2d. The mind is often imperceptibly and unconsciously influenced by the things of time and sense—the things with which it is continually engaged, and this consideration extends to customs, habits, &c. and so much so, that after all that we have heard, in general terms, about worldly customs, &c. and after all that we have heard of the all-importance of divine and eternal things, we are in danger of turning back, almost mechanically, to the course, the scenes, the modes, the usages, the habits, the fashions, &c. to which we have been so long accustomed, whether they accord with reason and scripture or not; as though, indeed, they were a something, a charm of some kind, a mysterious operation upon the mind, at certain times and seasons; and which we deem very suitable, very proper, but that afterwards, or at other times and seasons, we must revolve in a routine of a very different character, and no one must suppose that we do not know what is right for ourselves, in whatever is contained in that routine; others may direct us at other times, or on public occasions, but then we must beg to be excused! For we know, we see so clearly—so well in every other respect, and the whole (the whole of the common routine,) appears so natural

to us, that whatever is within it is pleasing; and *vice versa!*

And this, in a great measure accounts for the transient character of many good* impressions upon the mind. They are soon lost amid the varied concerns of the common routine. And this also accounts for the sudden transition of the mind from one thing to another, or from something of a spiritually important character, to something of a worldly, and fleeting, and perishable character, even when there is no necessity for such a transition, but time sufficient for consideration! Hence many of the impressions made upon the mind are as fleeting and short-lived as the colours of the Chameleon, as it passes from green to red, and from red to blue, &c. Hence there is so little reflection, consideration or close-thinking. Hence the mind lays so much stress upon even the little things to which it has been so long accustomed, and which have become so natural to it. It is true, indeed, that there are many things of a purely indifferent character; but it is no less true, that the mind should not be influenced by them; but simply use them in perfect subordination to things that are really and truly important, and that it should be guided by reason and revelation, at every step and turn, and in every

* See supplementary note,

thing that relates to, or is implied in our private, and social, and public intercourse; all which, by natural consequence, includes all our lawful interests.

3d. The undue influence of the things of time and sense upon the mind, and the unhappy deficiency with regard to the exercise of our rational powers, appear to account, in no small degree, for the lamentable coldness and indifference which not unfrequently follow a revival of religion! So long as the terrors of Sinai thundered in our ears—so long as the multitude thronged to the house of God—so long as the ministers proclaimed the glad tidings of salvation, with unusual zeal, and animation, and power—so long all appeared to go on well! But alas, how short-lived was all this. ‘O Ephraim what shall I do unto thee? O Judah what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away.’

See the parable of the sower, Mat. xiii, and compare it with the 4th chapter of Mark. Among other things we read, that ‘the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, (into the mind and the heart,) choke the word, and it becometh unfruitful.’ And how many go this way, and that way, and the other way! How many turn back to Egypt—turn back to the beggarly elements of this world! And how

few 'return to give glory to God.' 1 Cor. x. Luke xvii, 18. But 'will *ye* also go away?' 'Lord to whom shall we go? Thou hast the words of eternal life. John vi, 67, 63.

4th. Christians are not unfrequently so much engaged with things of a painful or afflictive character, or so much bowed down by trials and troubles, or so intent upon their peculiar temptation, that they comparatively lose sight of the all-sufficiency of divine grace, and exclaim, 'this is very hard!' 'You know nothing of my trials!' Yes, it may be very hard to flesh and blood, and the trials may be very great trials indeed to poor human nature, without divine grace. But let Christians look off from the creature to the Creator—look far above these low grounds, where thorns and sorrows rise, and let them say, 'I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall rise; when I sit in darkness, the Lord shall be a light unto me.' Micah vii, 7, 8. And 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.' Ps. xlv. When the friends of Martin Luther said any thing to him about his troubles and trials, he would reply, 'come let us read the 46th Psalm.' Christian will you no

do likewise? And will you not bear in mind, that there 'hath no temptation taken you, but such as is common to man;' and that 'God is faithful (faithful to fulfil all his promises,) and will not suffer you to be tempted above what you are able to bear; but will with the temptation also make a way to escape, that ye may be able to bear it.' 1 Cor. x, 13. And will you not believe, and continue to believe, 'that all things shall work together for good to them that love God;' and he will fulfil in you all the good pleasure of his goodness, and the work of faith with power;' so that you shall be 'strong in the grace that is in Christ Jesus,' 'go on your way rejoicing,' 'glorify God in your body and in your spirit, which are God's,' and come off 'more than conqueror?'"

5th. Some Christians are peculiarly tried and tempted; and suffer most severely in a great variety of respects; by which they are, at length, prepared

• As we are, though very reluctantly, compelled to be very brief under this article; so we would earnestly recommend to the reader, to follow out the train of thought under the respective heads. The subject is unbounded. We would also recommend in the highest terms, the following works, to all who can obtain them: Buck on Experience; Doddridge's Rise and Progress of Religion in the Soul; and Jay's closet exercises for every morning and evening in the year.

to 'comfort the feeble-minded, support the weak, and be patient towards a'l men. In them 'patience has its perfect work;' and they are enabled to say, with Job, 'I abhor myself, and repent in dust and ashes.' And with Jeremiah, 'wherefore doth a living man complain; a man for the punishment of his sins?' And they more especially 'remember their affliction and their misery, the worm-wood and the gall;' 'their soul hath them still in remembrance, and is humbled within them;' and they are thus weaned from their former idols; and they thus see, wherefore the Lord contended with them; and they desire and pray that they may 'walk softly before him' the remainder of their days, and that they may bear with the ignorance, and errors, and prejudices, and misapprehensions of their brethren and fellow-travellers to the eternal world; and by means of which, as well as by other means, the Lord preserves them from self-seeking, mortifies their pride, humbles them to the very dust, and makes them watchful, and prayerful, and circumspect; resigned to the divine will and word, and esteeming it an inestimable privilege, to be allowed to approach the mercy-seat, and to be allowed to labor in any way in the Lord's moral vine-yard! And thus they can say from the heart:

‘To be, or not be;
To have, or not to have,
I leave to thee!
All my requests are lost in one—
Father, thy only will be done!’

And thus they can pray: O Lord God, most holy! I look to thee! Thou knowest every thing that pertains to me. All my sins, transgressions and iniquities are unveiled before thee. But thou hast been pleased to receive me graciously, and to make thy goodness pass before me; and many a shadow of death hast thou turned into the morning. Thou hast upheld me in slippery places, and saved my soul from going down into the pit. O thou great and good being, wilt thou not perfect whatever concerneth me, and enable me in patience to possess my soul; wilt thou not enable me to derive benefit from all the lessons which I have learned—from all the scenes through which I have passed—from all the trials which I have experienced—from all the difficulties under which I have labored—from all the afflictions which I have endured? To thee I commit and commend myself, body and soul, for time and for eternity, through the merits and mediation of my Lord and Saviour, to whom, with thee, my heavenly Father, and Holy Spirit, the comforter, shall be all the glory, forever and ever. Amen.

6th. The great end of a period of probation for eternity, is to prepare the creature for the never-ending enjoyment of the Creator—to train immortals for the skies—for that happiness which ‘eye hath not seen, ear heard, and of which it hath not entered into the heart of man to form an adequate conception.’ There all is light, and no darkness—all is day, and no night—all is peace, and no war—all is sweet, and no bitter—all are friends, and no enemies; and God himself shall wipe off the tears from every eye; and there shall be no more death; but all shall be light and life, joy and love—an immensity of happiness—an eternity of fruition! ‘In his presence there is fulness of joy, and at his right hand there are pleasures forevermore.’ And therefore,

‘Away with our sorrow and fear,
We soon shall recover our home;
The city of saints shall appear;
The day of eternity come.

From earth we shall quickly remove,
And mount to our native abode;
The house of our Father above,
The palace of angels of God.’

‘And so shall we ever be with the Lord. Wherefore, comfort one another with these words.’ 1 Thess. iv, 17, 18.

SUPPLEMENTARY NOTE.

Many exemplary Christians appear to be under a very erroneous impression, with regard to the universal influence of religion, upon the heart, life and conversation. Thus, they suppose that religion does, abstractly considered, sometimes occasion painful ideas, and over-spread the mind with gloom. Not so! It is contrary to the nature of religion! It is *irreligion* that produces *every evil*! And it is conviction of sin by the Holy Spirit, that leads to religion. And it is religion, and religion *alone*, that produces *true happiness*! And it is *sin*, again embraced, or yielded to, after religion has imparted happiness, that produces *painful feelings and gloomy ideas*, the opposite of peace and joy! And what can remove the evil and produce the good—remove sorrow and produce joy, either with regard to ourselves or others?

Religion! So far, therefore, as religion is concerned, all is well—true happiness is experienced—religion is exonerated. Religion and happiness are coeval, co-essential, co-eternal! Should we not, therefore, view religion in its proper light? Should we not endeavor to remove erroneous impressions from the sincere and humble Christian? And should we not endeavor to remove a cloud of

misapprehension from the world? And should we not thus realize, that 'wisdom's ways are ways of pleasantness,' and that 'all her paths are paths of eace?'

'Religion,* O thou cherub, heavenly bright!
Of joys unmixed, and fathomless delight!

Thou—thou art all!'

* To preclude misapprehension, we remark, that we are careful to distinguish between all the exercises of the mind, under conviction, and all the sins committed, either before or after conversion; and the natural and necessary influence of pure religion upon the heart and life of every true Christian. Religion is the moral sun, which, when it takes possession of the soul, disperses every moral cloud; and by natural consequence, removes guilt from the conscience, which, in the strong and figurative language of scripture, is sprinkled with the blood of atonement, and a sense of guilt being removed, peace and joy follow! But when guilt is again contracted, peace and joy depart; and what can restore them? That alone, most assuredly, by which they were produced. And hence we infer, that true religion and true happiness are indeed inseparable! But if we connect religion, or consider it as interwoven with every thing that is experienced during conviction and conversion, and our subsequent progress through life, or consider religion as comprising the whole, then, indeed, do we view religion in a very, very different light!

CHAPTER XII.

THE CHRISTIAN'S TRIUMPH.

'O for an overcoming faith—
To cheer my dying hours,
To triumph o'er the monster death,
And all his frightful powers.

Joyful, with all the strength I have,
My quivering lips should sing,
Where is thy boasted victory, grave?
And where the monster's sting?

If sin be pardoned, I'm secure;
Death hath no sting beside;
The law gives sin its *condemning* power;
But Christ, my ransom, died.

Now to the God of victory
Immortal thanks be paid,
Who makes us conquerors while we die,
Through Christ, our living head.'

‘That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.’ Rom. v, 21.

‘For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.’ Rom. vi, 23.

‘O death! where is thy sting?

O grave! where is thy victory?

The sting of death is sin; and the strength of sin is the law, but thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.’ 1 Cor. xv, 55, 58.

And therefore, Christian, is it not your privilege*—your honor—your glory, to ‘bear about in your body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in your mortal flesh?’—to ‘know him, and the power of his resurrection, and the fellowship of his sufferings, that you may be made conformable to his death?’—to ‘follow him in the regeneration, that you may sit with him in his kingdom?’—to overcome the wick-

* John xv, 20. Rom. xv. 5. 1 Cor. ii, 2, and x, 31, 33. 2 Cor. i, 5. Phil. i, 29, and iii, 19. Col. iii, 1, 4.

ed one—to overcome the world—to overcome yourself—to have every thought brought into captivity to the obedience of Christ, that you may live and reign with him forever; that when Christ, who is your life, shall appear, you may also appear with him in glory?

And what is the language of your heart, in the full view of death, judgment and eternity? Can you adopt the language of the poet.

‘Jesus! lover of my soul,
Let me to thy bosom fly,
While the raging billows roll—
While the tempest still is nigh!

Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O, receive my soul at last!

‘Lord Jesus, receive my spirit. Acts vii, 59. This was the prayer of the martyr Stephen. And heaven was opened to receive him! Thus ‘the righteous have hope in their death.’ ‘A hope full of immortality and everlasting life.’ Prov. xiv, 32.
2 Tim

‘A hope, so much divine,
May trials well endure—

May purge our souls, from sense and sin,
As Christ the Lord is pure!

Christian reader, what does thy Lord and Master now say to thee? 'Where I am, there shall also my servant* be.' Therefore, 'fight the good fight of faith, lay hold on eternal life!' 'And this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent.' And again he says unto thee, 'be thou faithful unto death, and I will give thee a crown of life.'

And thus, fellow-traveller to eternity, we have endeavored to deal plainly and faithfully with thee: and thou must acknowledge, that 'faithful are the words of a friend;' and that it is no less evident, that 'the kisses of an enemy are deceitful:' and that thou wilt not, therefore, be angry with us, or consider us as an enemy, because we 'tell thee the truth!' For this is what the God of truth requires of us. And therefore, 'God forbid,' that we should say, 'peace, peace, when there is no peace!' or that we should 'daub the wall with untempered mortar!' For then, how dreadful would be our condition! Behold, 'the Judge standeth at the door!' And Christian reader, we say to thee, let us 'gird up the loins of our mind—be sober—and

* John xii, 26. 1 Tim. vi, 12. Rev. ii, 10. John xvii, 3. 1 John v, 11. Rev. iii, 31.

hope to the end,—let us have our lamps trimmed, and our lights brightly burning—let us ‘grow in grace and knowledge’—let us ‘abound more and more’ in every good word and work; and let us be ‘followers of them who through faith and patience inherit the promises.’

‘And now, brethren, we commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified,’ through ‘our Lord Jesus Christ,’ ‘the way, the truth and the life,’ and ‘who of God is made unto us, wisdom and righteousness, and sanctification and redemption, and to whom, with the Father and the Holy Spirit, shall be glory and majesty, dominion and power, thanksgiving and praise forever and ever—Amen.

CONCLUDING PRAYER FOR THE DIVINE BLESSING.

ALMIGHTY and eternal Jehovah! we now look to thee for thy Holy Spirit, to enlighten and influence our minds—to renovate our hearts—to enable us to set our affections on things above, and not on things on the earth; that the glorious gospel may be to us the savor of life unto life, and not of death unto death—that we may receive the truth in the love of it, and be conformed to thy will and word in all

things! Oh! 'send out thy light and thy truth—let them lead us—let them bring us to thy holy hill and to thy tabernacles!' 'With thee is the fountain of life, and in thy light we shall see light! In thy presence there is fulness of joy; and at thy right-hand there are pleasures forevermore.' 'Our heart and our flesh will fail us; but thou art the strength of our heart, and wilt be our portion forever!' 'And to whom shall we go, but unto thee? Thou hast the words of eternal life!' And we would not live to ourselves, but unto thee. Oh, 'unite our hearts to fear thy name, and quicken us according to thy word, that no iniquity may have dominion over us;' and that we may 'walk before thee unto all well-pleasing, be fruitful in every good work, increase in divine knowledge, and bring forth all those fruits of righteousness, which are through Jesus Christ to thy praise and glory!' And to Father, Son and Holy Spirit, shall be all the praise and glory forever and ever—Amen.

To God the Father, God the Son,
And God the Spirit, three in one,
Be honor, praise and glory given,
By all on earth, and all in heaven.'

APPENDIX A.

Conscience, or as some would say, 'The moral sense.' But what is conscience? That power or faculty of the mind by which we both clearly * perceive and approve what is right, as contradistinguished from what is wrong; what is good as the opposite to what is evil.—'But,' says an objector, you cannot prove that we have a conscience, by which we can be assured, that we clearly perceive and approve what is right, &c. For in different countries, very different usages prevail, usages of a moral character, and what you would denominate of a good or bad moral character; but they respectively, verily believe them to be accordant to a correct moral standard!† Is it not evident, therefore,

* A clear perception is necessarily implied in our approval or disapproval of whatever is presented to our consideration yet we might, for the sake of contradistinction, define conscience to be the reflecting faculty of the mind, which approves or condemns, either our general course of moral action or any particular case or action brought forward. But we would endeavor to avoid being hypercritical.

† See Moral Standard, chap. v, prefatory note.

that they cannot all be right? And what becomes of your definition of conscience, which as it would appear applies to all countries to the human family? But again. You say, that you cannot omit, what you consider to be a duty, without wounding your conscience: your conscience would instantly reprove you; and if you did not attend to your monitor, you would be self-condemned. Now, though I am precisely situated like yourself, and, as I should suppose, under the very same moral obligations with yourself, yet I neither perceive nor approve of what you consider and believe to be a duty. In other words, it does not appear to me to be a duty; and therefore I cannot approve of it as a duty; and by natural consequence, I am not self-condemned for not performing what I do not believe to be a duty. But you believe it to be a duty, although I do not perceive any difference between your moral position and my own: the same objects, the same facts, the same evidence, the same examples, &c. are before us. Here then we are at issue. And therefore I again inquire, what becomes of your definition of conscience, which to be true, must equally apply to every tribe and nation in the whole world.' The reader will at once perceive, that we have stated the objection as strongly as possible, and why? Because we would 'come to the light,' that, if wrong, 'our deeds,' (as

well as our views opinions, and belief,) may be reproved.' John, iii, 20.

This premised, we reply, that as light must appear to us, as light, unless we are physically blind; so moral truth, according to the moral light of our dispensation, must appear to us as moral truth, unless we are morally blind!* And that all the sophistry in the world (we cannot conscientiously say reasoning,) cannot prove the contrary. We dare not diverge from this position for a moment. If we did, we should virtually if not confessedly, bid farewell to right reason. And right reason we see and feel assured, accords with revelation. Rom. ii, 14, 15. 'Why, then,' † proceeds the objector, 'do so many individuals, and communities, respectively † furnished with the same means of information, and placed under the same moral obligations, differ so widely from each other?' We reply because while some follow the moral light, others resist it, or prefer walking in moral darkness. John iii, 19. Rom. i, 18, 25. And therefore the Source of all moral light, says to us, 'while ye have light, believe in the light, that ye may be the children of light.' John xii, 36. If not, what can

* See the introduction.

† The moral light which is common to their respective dispensations.

we expect to follow? For he that is in darkness, (he that resists moral light and truth, or is conformed to moral darkness, and falsehood,) 'walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.' 1 John ii, 11. But he that cometh to the light, (he that yields to the light and force of divine truth, and to all the light and force of rational evidence and conviction,) shall not walk in darkness. John iii, 21 and xii, 46.

Hence we distinguish between a pure and an impure conscience, as well as between what is right and wrong, abstractedly considered. 2 Tim. i, 3. And we are equally assured, that 'to the pure (all who have a pure conscience,) all things (all things that are right) are pure; but to them that are defiled and unbelieving (although the light of truth and evidence is before them,) there is nothing pure,' for 'even their mind and conscience are defiled.' Titus i, 15. Hence a woe is pronounced upon them: 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter!' 'woe unto them that are (thus) wise in their own eyes, and prudent in their own sight.' Is. v, 20, 21. Mat. xi, 25. 1 Cor. i, 20, 21. And hence they are alike deceivers and self-deceived. 2 Tim. iii, 13, and that 'with all

the deceivableness of unrighteousness, because they received not the truth in the love of it, that they might be saved, 2 Thes. ii, 10, 12. And therefore they 'resist the truth: men of corrupt minds, reprobate concerning the faith' 2 Tim. iii, 8 and 'speaking lies in hypocrisy; having their conscience seared,' [as] with a hot iron.' 1 Tim. iv. 2.

And therefore we should be more especially careful to distinguish between a pure and an impure conscience; between one that is awake and one that is asleep; between one that is true to its charge, and one that is false to its charge, and in fine between one that is conformed to moral light and truth, and one that resists moral light and truth, till it becomes benumbed or seared, and 'calls evil good, and good evil and puts darkness for light, and light for darkness.' And we thus account for the great difference, in this very important respect, between different persons, communities and nations: and we thus 'commend ourselves to every man's conscience in the sight of God.' Rom. i., 20, 22. Gen. vi, 12. Deut. xx, 16, 18. Is. i, 3, 4, and xxvi. 2. 2 Cor. iv, 2. And we are also assured, that the most seared consciences, will at length resume their vital energy; that they will at length perform their office; that they will at length speak out in the most terrific tones! and if in this world, it may not, perhaps, be too late! But if * * But let

us hope that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.' 2 Tim. ii 26.

'O treach'rous conscience! while she seems to sleep,

On rose and myrtle, lulled with Siren song;
While she seems nodding o'er her charge,
To drop on headlong appetite the slackened rein,
And give us up to licence unrecalled,
Unmask'd,—see, from behind her secret stand,
The sly informer minutes every fault,
And her dread diary with horror fills.'

And what a dreadful catalogue she will at length present to the mind! And therefore, 'awake thou that sleepest, and arise from the dead, and, Christ shall give the light.' Eph. v. 14. 'Hear instruction, and be wise, and refuse it not.' If thou be wise, thou shalt be wise for thyself; Prov. viii, 33, but if thou scornest, thou alone shalt bear it.' Prov. ix, 12.

Awake, ye fools: be wise!

Before that dreadful morn arise!

Change your vain thoughts, your crooked works
amend;

Fly to the Saviour, make the Judge your friend.'

And then you will 'draw nigh to God,' to the
'throne of his grace and mercy,' having your

hearts sprinkled from an evil conscience; and you will endeavor to maintain 'a conscience void of offence toward God and toward man:' and you will be enabled to rejoice in the testimony of your conscience; that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, you have your conversation in the world: That you are conformed to his will and word, and glorify him in your bodies and spirits, which are his by creation and redemption. Heb. x, 22. Acts xxiv, 16, 2 Cor i, 12. Rom. xii, 1. 1 Cor. vi, 20.

The power of conscience has been very often and signally evinced: so true it is, that 'the spirit of a man will sustain his infirmities; but a wounded spirit who can bear?' Prov. xviii 14. But while impenitent sinners are in the enjoyment of health and strength, they are unhappily disposed to 'put far away the evil day.' Amos vi, 3. But though they are so callous to moral and Christian reproofs and instructions, and so much disposed to resist the light of evidence and conviction, they are not unfrequently eagle-eyed with regard to every visible step that is taken by professors of religion: quick to discern and eager to condemn, whatever appears to be a departure from the moral standard, as though that could justify them for neglecting religion. Should it not be evident to them, that so far as regards this or that man, 'to his own mas-

ter he standeth or falleth'? Rom. xiv, 4. But this is not considered! hence so many groundless or fabricated reports have been circulated with avidity, and brought forward with [an air of triumph, as though 'they would have said, (and in effect did say,) Aha, aha! our eye hath seen it.' Ps. xxxv, 21. And when it did not appear sufficiently prominent to justify assertion, they have virtually said, or said in their hearts, ah, so we would have it.' Ps. xxxv, 25. And yet they have evinced the greatest incredulity with regard to the best authenticated records in the world, and disregarded the most important truths, and still more and more silenced the self-reprover! But what does reason say to them? Be consistent in all things; review, compare, examine free from all prejudice or prepossession that your judgment of men and things may be according to truth. And what does revelation say to them? See Ex. xxiii, 2. John vii 51, Matt. vii, 12. Ps. l, 21. Ecc. xii, 14.

Let Christians therefore 'take heed to themselves,' and walk the more circumspectly,' that they may 'give no occasion to the adversaries to speak reproachfully,' nor 'blaspheme that worthy name by which they are called:' that 'their good may not be evil spoken of;' that they may be prepared for those who watch for their haltings;' 'that by well doing they may put to silence the ignor-

ance of foolish men, and constrain them to glorify God in the day of visitation;’ that they may ‘be an example to the believers, in word, in conversation in charity, in spirit in faith, in purity;’ that they may blend the wisdom of the serpent with the harmlessness of the dove, and adorn the doctrine of their God and Saviour in all things.’ See 1 Tim. iv, 16 and v, 14. James ii, 7. Rom. xiv, 16, 17. Jer. xx. 10. 1 Peter ii, 12, 15. 1 Tim. iv, 12. Matt. x, 16. Titus, ii 10. And so prove to the world, that though Christ is the end of the law for righteousness to every one that believeth. Rom. x, 4, yet ‘the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.’ 1 Tim. 1. 5.

B

HONOR.

What is honor? We hear, we read, we speak of *true* honor—of *false* honor, but the question recurs—What is honor? we might answer this question by another—What is *principle*? We distinguish between a *right* principle and a *wrong* principle—between *good* principles and *bad* principles! What then is honor—*true honor*—but the application—the operation—the exemplification of right principles in all the private, social and public departments of human life?

Whatever accords with these principles is honorable—the reverse is dishonorable! We infer, therefore, that we have a universal—all pervading principle—the root and groundwork of every correct principle, and from which every correct principle proceeds, as good fruit from a good tree—as pure streams from a pure fountain! and here we have a criterion—sure, safe, unerring! It is not what can man devise? Nor what is the standard of honor erected by any man, country, or combination in the human family! It is not, *cannot* be, from the nature of things—left to conjecture! *It cannot be* like an *ignis fatuus*, misleading the unwary traveller! It neither involves doubt nor darkness: It is like the meridian sun, clear, full, luminous!

Hence it must be obvious that true honor is not a ‘puff of noisy breath;’—the staking of reputation upon a point—a mere punctilio;—that dishonor is not produced or occasioned by a departure from long prescription, when that prescription does not accord with the immutable principle to which we refer—to which we always should refer! And the truly brave man, who is always true to himself—to his friends, to his country, to the world, will not, should not be excited, inflamed with passion, and urged to mortal combat—because he has been misapprehended, or his motives impugned, or his principles assailed! Conscious rectitude will sus-

tain him! and he will conquer himself:—He will not be a coward!--for he will not diverge from the true principle of honor, nor bow to the shrine of false honor to save himself from an imputation which he does not deserve, and be driven to an act which his soul abhors!

And would it not be well for the world, if this true principle of honor were universally received and acted upon? How much evil it would prevent! How much groundless suspicion and how many heart burnings it would remove! Let us descend to particulars. How much evil it would prevent! It would prevent every hasty or rash step from a false notion of honor! If any hasty or rash step should then be taken, it would be in consequence of yielding to a depraved inclination, or sudden impulse of passion, or from exasperated feelings, which not unfrequently cloud the mind and darken the judgment even in opposition to every correct principle, and the universal voice of society! But it must be evident, from a clear and distinct view of the force of public sentiment, and the removal of a false notion of honor from the mind—that innumerable evils would be prevented, although many might remain to be deplored! In the next place, it would point out the falacy and unreasonableness of the erroneous idea which is very commonly en-

tertainied that there is any thing degrading or dishonorable in the acknowledgment of a fault, for a correct apprehension of the nature of true honor, precludes the idea! The fault itself abstractly considered, is a different case! Let us view it as clearly and distinctly as possible! We know that we should avoid the bite of a venomous serpent; and that we should flee from the 'very appearance of evil.' But we will suppose, for the sake of illustration, that we have committed a fault, or made a mistake, or taken an imprudent step, and what follows? It is either known or unknown with regard to those with whom we are connected, or those who are concerned, in a greater or less degree, if not altogether, with the fault, or mistake, or imprudent step, or whatever it may happen to be. Now, we will further suppose, that it is known! yet we recoil with horror from it, as tho' we would conceal ourselves, or make it appear that after all, after the full view of the case, by others, as well as ourselves, that we did not commit the fault, &c. But why should we thus shrink from it, or endeavor to conceal it or appear as though we would conceal it, although it is known? Simply because we apprehend, or suppose, or yield to the idea, that it would be humiliating, or degrading, or dishonorable, to acknowledge—What? That we have done wrong, or that we were

mistaken! And what is this but false honor? So it was with Adam and Eve, after their transgression, and how deplorably their posterity have imitated their unhappy example! Hence it may be justly considered: as one of the first and most deeply rooted evils of the human heart, and one of the last and most difficult to be removed.

But should we not through divine grace, pluck out and throw away 'that abominable thing' that God hates, for 'every one that is proud in heart is an abomination to the Lord.' And is not pride of heart very justly connected with every clear and correct perception of false honor? * * * Let us, then, be open to the light of evidence and conviction, and receive the truth in the love of it, and put away from us 'the accursed thing' though it should be dear to us as 'a right eye,' or precious to us as a 'right hand.' And let us ever bear in mind, that true honor, that which cometh from God, that which Adam and Eve possessed before their fall, that it is as contrary to that false notion of honor, which is so often entertained, and which Adam and Eve displayed after their fall, when they endeavored to hide themselves from the presence of the Lord God among the trees of the garden. That it is as contrary to it as light is to darkness, and as heaven is to hell! And let us therefore, endeavor, through divine grace, to be able to say with Job,

‘If I covered my transgressions as Adam, by hiding my iniquity in my own bosom, &c.’ Job. xxxi, 33.

But again as we are so much shocked, at the very thought of making an acknowledgment, under a mistaken impression of the nature of true honor; how careful should we be to maintain ‘a conscience void of offence toward God and toward man;’ and to cherish by all means, (and therefore by a frank acknowledgment of a fault, as well as by all other means) the principles of true honor! For the sacred volume enjoins upon us—Not to do any thing with partiality,’ (unjust, false or erroneous preference of one to another,) but in ‘honor preferring one another;’ and, as confirmation strong, we are enjoined to confess our faults one to another, and pray for one another:’ and thus be ‘humbled under the mighty power of God—that he may exalt us in due time!’—that he may say to us, ‘Friend come up higher;’ that he may say so to us, when we have learned to be ‘meek and lowly in heart;’ when we are less than nothing in our own eyes:’ when we are conformed to the divine will and word, and have in us ‘the same mind that was in Christ Jesus!’—then and not till then, will it be safe for us to be so exalted. For then we shall see as we never did before, our own littleness, and the divine greatness! our own weakness, and the divine strength! our own folly, and the divine

wisdom! and our own innumerable debts, and total inability to pay; and the richness and freeness and fullness of divine grace, through our only Lord and Saviour Jesus Christ!—And so forward till we arrive at heaven our home, and there bring forward the topstone, and shout ‘grace, grace upon it!’ And then, (Oh happy consumation! ‘a consumation devoutly to be wished;’) we shall see and feel and know how and why the Lord hath tried us, and proved us, and shown us from time to time, and by degrees as we could bear the sight, what was in our hearts! and thus tried us, and proved us, and shown us what was in our hearts by the various workings and exercises of our own minds! by all the trials and troubles, and temptations and difficulties that we have met with in the world, by all the stripes and derisions, and misapprehensions and heart-burnings that we have met with in the church, and by all the devices and snares and deep laid stratagems of the enemy of immortal souls. And then, if not now, we shall wonder and adore; and may not every Christian now sing—

‘Oh to grace, how great a debtor

Daily I’m constrain’d to be,

Let that grace, Lord, like a fetter,

Bind my wand’ring heart to thee!’

SUPPLEMENTARY NOTE.

True greatness, and therefore true honor, is always connected with true humility. Sir Isaac Newton was a remarkable instance of true greatness, and should serve as a beacon to the world. It would appear, indeed, that his humility was, through divine grace, in due proportion to his elevation, and that it would not, therefore, be too much to suppose (perhaps we should say believe,) that if he had unjustly, or unintentionally, injured a little child, that he would not have deemed it derogatory to his remarkably clear and vivid perception of true honor, to have asked the little child's pardon. For as true honor, true greatness—true humility—and whatever is true—(‘whatever things are lovely and of good report’) perfectly accord with the eternal and immutable moral standard of the universe; so by natural consequence, every contrary idea is indeed, beyond the possibility of a rational doubt—truly degrading and therefore alike irrational and unscriptural. Let us, therefore, seek the true ‘honor that cometh from God only,’ under the firm assurance and belief, that he is the author and giver of every good and perfect gift.’

C

‘THE ONE POINT.’

“For whosoever shall keep the whole law and yet

offend in one point, he is guilty of all.' James ii, 10. Whosoever shall keep, or appear to 'keep' the whole law, with the exception, &c. After what has been already* advanced upon the subject, we would remark, that a clear perception of this passage, would appear to preclude misapprehension, and that for this purpose, we should have distinct apprehension of the word 'keep' in its due connection and bearings. Thus: we are enjoined to keep our hearts with all diligence; and not to keep them in certain respects and degrees. So the divine law does not allow of any abatement or diminution. It is eternally and invariably the same, like its eternal and immutable author. And what follows? We are assured, that sin is the transgression of the law, 1 John, iii, 4. Not merely of one or two commandments, but of the whole law—the law of perfect love to God and man! The commandments, indeed, are perfectly specifick, by way of adaptation to human comprehension, but the great and all pervading principle, is as we have seen, comprised in a word 'perfect love to God, which produces love to man. Hence in our Lord's reply to the question put to him by the lawyer, we are assured that perfect love is the fulfilling of the law:

*Sec 4th chap. sec. 6th, note 2nd.

'Jesus said unto him, Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like* unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Rom. xiii, 8, 10. Mat. xxii, 37, 40.

"The second is like unto it. It flows from the same principle. And what follows? That we cannot

* When a general idea is presented to the mind in different aspects, the attention is not unfrequently divided; yet the idea, and the principle which it involves, are immutably the same. This is emphatically the case with the all important subject before us. Hence the divine word declares, that if a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.' 1 John. iv, 20. But what does the love of our brother, of our neighbor—of the human family imply; * * * Again.—What does the love of God imply? That we keep his commandments. "If ye love me keep my commandments." John xiv, 15. And hence we return to the general principle, after following it through all its bearings and ramifications: 'love is the fulfilling of the law:' and the want of love in any kind respect or degree, is, the 'transgression of the law.' 'For (as) all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself,' So all the law is transgressed by one sin. Hence the divine declaration, the soul that sinneth shall die." Gal. v. 14. Ez. xviii, 20.

transgress any commandment, without transgressing the whole law! But let us for example, again consider the application of the principle to either table of the law. Thus 'whatsoever hateth his brother is a murderer:' and this is the opposite to 'he that loveth his brother.' And we have seen that the transgression of either table of the law involves the transgression of the other: He that loves God loves his brother also.' 1 John iv. 21. Let us now for the sake of further illustration, descend to particulars.—1st. If we do not render unto the Lord the service and glory due unto his name we have robbed him, 'ye have robbed me, even this whole nation' Mal. iii, 9. 2nd. Have we coveted any thing? Conscience replies in the affirmative: and the word of God declares that we are idolaters. Col. iii, 5. 3d Have we never taken the name of God in vain? * * * 4th How have we observed the Sabbath? have we 'remembered to keep it holy?' Have we 'called it a delight, the holy of the Lord, and honorable?' and have we so 'honored him, not doing according to our own ways, nor finding our own pleasure, nor speaking our own words!' * * * And if our limits did not forbid, we might thus consider every commandment: but it appears to be sufficient, under this head to preclude misapprehension, with equal regard to the word 'keep,' and whatever is implied

in the transgression of the perfect law of love. And hence it must be evident to us, that all the world are guilty before God; that by the deeds of the law no flesh can be justified in his sight; and that salvation is of free grace, through faith in our Lord Jesus Christ.—Rom. iii, 20, 22. Gal. ii, 16, and iii, 22, 24.

D

THE CHURCH OF GOD, THE CHURCH OF
THE FAITHFUL ON EARTH.

This church the true church militant has existed to all ages of the world, though not unfrequently very much obscured, as in the time of Elijah the prophet, when he exclaimed, while persecuted by his enemies, ‘And I, even I only, am left, and they seek my life to take it away.’ ‘But what saith the answer of God unto him?—I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.’ and let us look back to the patriarchs, both before and after the flood. How small in number! ‘a little flock in the world’s wide wilderness;’ and often, like their Lord and Master—‘despised and rejected of men;’—‘they were stoned, they were sawn assunder, were tempted, were slain with the sword. they wandered about in sheep-skins and goat-skins; being destitute afflicted, tormented; (of whom the world was not

worthy.) They wandered in deserts, and in mountains, and in dens and caves of the earth." Read the eleventh chapter to the Hebrews, a most precious epitome of sacred history. Here we see the 'patience and faith of the saints' exemplified. These are they that counted not their lives dear unto themselves! they cheerfully went 'through evil report, as well as good report,' as deceivers and yet true; as unknown, and yet well known; as having nothing and yet possessing all things!' 'Ye and all that will live godly in Christ Jesus shall suffer persecution.' But evil men and seducers shall wax worse and worse, deceiving and being deceived.' Let Christians, then 'hold fast the beginning of their confidence—steadfast unto the end:' 'and the followers of them who thro' faith and patience inherit the promises.' But again:—The church of God is emphatically the salt of the earth! and but for it, judgments would be often inflicted, which are mercifully withheld. Read the fourteenth chapter of Numbers.—Yes the Lord has a praying people upon the earth; and 'the sinners in Zion' do not know how much they are indebted to them: But let them know that 'he that toucheth them, toucheth the apple of God's eye.' 'Vengeance belongeth unto me and I will repay saith the Lord.' Let us look at Sodom and Gomorrah. If ten righteous men had been found in them

they would have been spared for their sakes, although they were 'sinners before the Lord exceedingly!' But we must also view the Church of God in its present aspect, or with special regard to the rejection of the Jews from the pale of the visible church, in consequence of their unbelief, and the reception of the gentiles in their stead through faith in the Messiah.

We read, (Acts xiii, 44, 47) that Paul and Barnabas preached the gospel to the gentiles at Antioch; that the whole city came together to hear the word of God; but that the Jews that were among them were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming: And 'then Paul and Barnabas waxed bold, and said' it was necessary that the word of God should first have been spoken to you: but seeing you put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the gentiles that thou shouldst be for salvation unto the ends of the earth.' And therefore the disciples were first called Christians at Antioch. But why was it necessary that the word of God should first have been spoken to the Jews? Because the visibly organized church was then among them. And therefore, the Lord Jesus charged his apostles to 'preach

repentance and remission of sins among all nations, beginning at Jerusalem.' Further, the apostle Paul informs us, in the tenth chapter to the Romans, 'that his heart's desire and prayer to God for Israel was that they might be saved. 'For I bear them record,' he continued, 'that they have a zeal of God, but not according to knowledge. For, they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God. For Christ is the law for righteousness to every one that believeth.' What shall we say then? 'That the gentiles who followed not after righteousness,' (as contradistinguished from the Jewish visible church) 'have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone;' as it is written, Behold, I lay in Zion a stumbling-stone and rock of offence and whosoever believeth on him shall not be ashamed.' See Chap. ix, 30, 33. It is manifest, therefore, that as the Jews were deprived of their peculiar privileges through unbelief; so the gentiles received the promise of the Spirit through faith, and were therefore constitut-

ed the visibly organised church of God. Hence the apostolic caution to the gentile church, then the true Christian church. 'If God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee goodness, if thou continue in his goodness, otherwise thou shalt also be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.' Here, then, we have* the brief scriptural history of the the church of God upon earth, are we members of this spiritual church?—or are we still in unbelief, 'aliens to the commonwealth of Israel, strangers to the covenant of promise, having no hope and without God in the world?'"

E

SCENES IN AFRICA.

"We believe and therefore speak, 2 Cor. iv. 13, And 'that which we have seen and heard declare we

* The church of God, in the more general acceptation of this all important appellation--necessarily includes the church militant and the church triumphant:--The church of our Lord Jesus Christ,--of whom the whole family in heaven and earth are called. But our present design must be obvious: The history of the church of God upon the earth.

to you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his son Jesus Christ,' 1 John i, 3. 'Ethiopia shall stretch forth her hands unto God.'" Amidst trials and obstacles of various kinds, and peculiar privations, and great and frequent sufferings, much, very much was experienced by the faithful missionary in the dark regions of western Africa, so long ago as 1816, to cheer his heart and impel him forward as a pioneer in the great work of his Lord and Master! Ye sable sons of western Africa! ye can bear witness to these well known and heart thrilling facts! Oh with what joy ye welcomed the missionary to your shores! 'He is come, he is come he is come! And how ye flocked to the standard of the cross! and with what rapture ye sang—

Jesus sought me whan a stranger,
Wand'ring from the fold of God.'

And the Missionary could not regret that he had left his country, home and friends, for what purpose?—To find a country, home and friends in your very midst! But ye will not forget what he met with in many parts of your benighted country. Having been very often mal-treated by the white man, they could not imagine that any whiteman intended to do them good. Now look at him* when

* The Rev. Mr. Bucher.

sick and oppressed, he lay extended in his little cabin,—when without the comforts of life, when a leopard took away his only goat! and, when weary and faint in his mind—he foreboded gloomy things! When he inferred that he was not in his proper place,—that he should not have come to Africa!—But then, even then—his divine Master was near him! to sustain his drooping head—to speak peace to his troubled mind—to impart to him the consolations of the gospel! ‘Be thou faithful unto death, and I will give thee a crown of life,’ came like a cordial to his spirits! reverberated through his mind, dispelled every gloomy thought, All was light and peace and joy! The desert of Africa appeared like the garden of Eden. Gladness of heart was come! ‘and sorrow and sighing had fled away!’ Might he not have inferred that his friends in England were praying for him? Once more—for we are painfully compelled to hasten to a conclusion!—behold another Missionary of the cross, just returned from a visit to his native land. His arrival is announced! His spiritual children flock to the beach: The tidings spread from house to house—from town to town!—Mr. Johnson is come—and even the domestic servants exclaimed—Oh master, master, do pray, master! let me go and see Mr. Johnson! Master could not refuse! O no! Who could?—And what greetings followed!

what mutual congratulations!—Many had died during his absence! Yet many remained to meet him on his return.

F

It is manifest from various sources, and from the most unexceptionable testimony, that the great **TEMPERANCE CAUSE**,*--the common cause of God and humanity; and **SUNDAY SCHOOLS**! are indeed most assuredly among the most important and the most successful harbingers to the glad tidings of the gospel of peace. Facts abound.† The following general statements are from 'The ninth Annual Report of the American Sunday School Union.'--'During the nine years which are this day completed, there have been established in connection with our society, or by its direct agency, not less than 14, 550 schols; in which 109,000 teachers have laboured gratuitously, and in many cases at the sacrifice of health and even life, in the instruction of 760,000 scholars. Of these schools 2,393, embracing 13,118 teachers, and 45,688 scholars have been formed during the last year. We have in this view a steady annual increase for

* See the invaluable reports of the American Temperance Society,'

† See Appendix G, and Sunday S. Journal, and religious papers generally.

the nine years of 1600 schools, 12000 teachers, and 84,000 pupils. There have been added to the church of our Lord Jesus Christ, from schools connected with us, not less, probably, than 20,000 teachers and 30,000 scholars, hence the following very just and natural inference: 'in this view of the past we affirm, that whatever shall be the history of Sunday schools in this or any other country; nay, more, if every vestige of their influence and progress were obliterated in this very hour, save that which is beyond the reach of time and change; the record of their glory would still be seen and read on every side, and in every quarter of the globe. But so far from a decline in interest or prosperity, it is evident that the institution on the whole is steadily advancing.' We have not at hand the means of ascertaining the number of teachers and scholars embraced in other unions and societies, nor the numbers that have been added to the respective churches, but we have no doubt that the number of both is considerable, and highly encouraging. The communications from Sunday schools in the Christian Advocate and Journal, and other religious papers, are extremely interesting, and calculated to excite both teachers and scholars, and all the friends of Sunday Schools, of whatever Evangelical name and denomination, to the most strenuous and persevering efforts in the great and

good common cause in which they are respectively engaged. Go on, beloved friends of every Christian name and denomination. Go on till there is a sunday school in every neighbourhood, and a Bethel in every house! till the knowledge of our common Lord and Master shall cover the earth 'as the waters cover the sea,' and till all shall know him, from the least until the greatest* In our heavenly Father's house there is bread enough and to spare.

*The advantages resulting from the social study of the sacred scriptures are incalculable. Here we have in the greatest profusion, milk for babes and strong meat for those whose minds have been long and profitably exercised in searching the scriptures. The following extract commends itself to the head and heart of every Christian:

'For some years past, we have found persons of more mature age resorting to our sabbath schools, than heretofore visited them.' 'This remark applies particularly to that department which is appropriately termed the bible class. This feature in the signs of the times must be particularly gratifying to the enlightened Christian.

Are Christians ever too old to learn, particularly when the text book is the word of God? Does not every follower of our Lord delight to go to the law and to the testimony, and contemplate the character of God, and learn his will, and meditate on the great things which the Lord Jesus Christ has done for him, and in this manner have his understanding enlarged his affections softened and purified, and his faith strengthened?' And those christians who

G

THE GREAT TEMPERANCE CAUSE.

‘Keep thyself pure.’* Tim. v. 22.

‘Be thou an example of the believers.’ 1 Tim. iv, 12.

‘Abstain from all appearance of evil.’ 1 Thess. v, 22. The voice of reason proclaims—Do thyself no hurt, do thy neighbor no injury: Do good, and not evil, all the days of thy life! And the voice of conscience proclaims, do not plant a thorn in thy pillow, do not place a worm in the root of thy enjoyment—do not gratify ambition, honor, avarice, or whatever this short enduring world can give at the most dreadful expense of ‘treasuring up for thyself wrath against the day of wrath, and revelation of the righteous judgment of God.’ And we have seen what revelation enjoins; and from this tribunal there is no appeal!

And we most solemnly aver—that our position is most amply sustained—by reason—by conscience

have families, will find themselves much better able to obey the command—to bring up their children in the fear of the Lord; when they have been careful to search the scriptures and compare one part of them with another; and particularly if this be done with a sense of dependence on our heavenly Father, and fervent prayer for his assistance and blessing.’—*Sunday S. Journal.*

by scripture! that a flood of light is poured upon us from all quarters, which leaves all without excuse—but professed Christians more especially! For if we open our eyes we must see; if we unstop our ears, we must hear; if we unbar our bosoms we must feel, that intemperance is a most dreadful scourge—that it is productive of woes innumerable, that it scathes, and envenoms and demoralizes, and proves to be the curse of curses to both body and soul, and for both time and eternity! But we have only time and space sufficient to glance upon it! The following facts however, will serve as a clue to the reader: they need no comment, they speak volumes. Let their voice therefore, be heard and obeyed! Let every friend to humanity—and therefore, by natural consequence, every Christian; in a word every good citizen, see and know and feel it to be his duty—not to taste touch nor handle ‘the accursed thing!’ not to countenance or connive at any of the forms or modes in which it is so miskindly presented to the babe in the cradle—to the blooming school-boy—to the welcome visitor—to the weary traveller—to the broken down labourer, to—shall we say—the pall-bearer? We dare not! it is too shocking!--we recoil from it! It has, alas for our country! for the world, the foul and hydra-headed monster has sent too many—too many hun-

reds of thousands—to the grave—to the drunkard's grave—to the pit of endless perdition! Yet

High in a scroll, inscribed on nature's shrine.

Live, in bright characters, the words divine—

In all life's changing scenes to others do—

What you would wish by others done to you.

Winds, wide o'er earth; this sacred law convey:

Ye nations here it—and let all obey.'

1st By the facts presented in the 'Fourth Report of the American Temperance Society,' the following truths are established: 1st, Ardent spirit as a drink is not needful.

2nd. It is not useful.

3d. It is a poison which injures both the body and the mind. And this results not merely from the great and increasing quantity of the liquor which may be taken, but from the kind. It is a liquor which is injurious in its nature, and which cannot be taken without harm.

4th. It impairs, and often destroys reason.

5th. It lessens the power of motives to do right.

6th. It strengthens the power of motives to do wrong.

7th. It tends to bring all who use it to a premature grave; and usher those who understand its nature and effect, and yet continue to drink it, or to furnish it as a drink for others, into a miserable eternity. From these truths, all of which are es-

tablished by numerous and indubitable facts, it follows—that to use ardent spirit as a drink, or to manufacture, buy, sell, or in any way furnish it as a drink for others is a sin; and in magnitude equal to all the evils temporal and eternal, which it tends to produce!

2nd. It must be obvious that all drunkards are formed by moderate drinking! Should any one, therefore presume upon his own strength?

3d. The annual number of deaths by intemperance is truly appalling:—some years ago, according to a moderate computation—the number could not be less than thirty thousand annually:

4th. The Arabians, after a specimen of its effects would not allow it to be manufactured in their country, but expressed a wish, seconded by a corresponding effort, that it might be manufactured throughout Christendom, as it would be likely to counteract the progress of the Christian religion! How awfully their wish has been gratified—let the records of Christendom declare!

5th. The emperor of China has forbidden it to be sold to the nominal christian, because it makes him demoralize the heathen, and sinks him too low even to associate with them.

6th. It is acknowledged that three-fourths of all the pauperism in our country, four-fifths of all aggravated crime, one half of all madness, one half of

all sudden deaths, and one-fourth of all deaths of persons above twenty years of age, are caused by spirituous liquors!

Let us now look at the beneficial influence of temperance societies, of which there are no less than 2,200, and embracing more than 170,000 members. These members have been constantly increasing, and have in many cases, been more than doubled since they were reported. There are also numerous societies which have been formed, and some of them embracing large districts of country, not contained in the above list, and from which no returns have been received. From the influence of these societies, and from other causes, it is calculated—that 1,200,000* of all classes of society are now experiencing the benefit of the temperance reformation. And it is fairly calculated from unexceptionable data, that 50,000 of the above might have been drunkards, and 1,150,000 habitual drinkers, down through all future generations to the end of the world. And let it not be forgotten, that more than 3000 of those who now abstain, actually were drunkards; who, should they continue their present course, will have been saved with a great salvation. It has also been ascertained

* The date of these calculations, is much later than was supposed. The numbers must have increased considerably.

that more than 4000 merchants have ceased to traffic in the poison, and that more than 1500 distilleries, have been stopped: and since January 1, 1830, more than 150 vessels have sailed from the port of Boston, which do not carry ardent spirit; and it is believed that there are now afloat on the ocean, more than 400 of this description.

From the forgoing and many other calculations; it is very justly inferred, that, should all the inhabitants of the United States cease to use intoxicating liquor, the following would be some of the beneficial results:

1. Not an individual would hereafter become a drunkard.

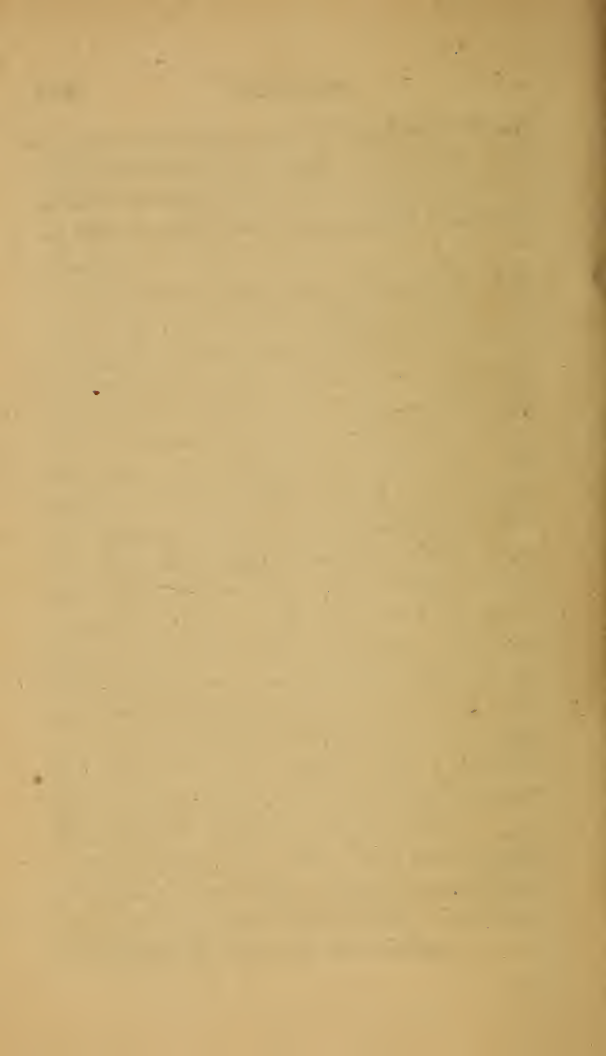
2nd. Many who are now drunkards, would reform, and would be saved from the drunkard's grave.

3d. As soon as those who would not reform shall be dead, which would be but a short time, not a drunkard would be found, and the whole land would be free!—free from infinitely more than Egyptian bondage—and more than blessed with more than Republican LIBERTY! And then—what a prospect!—what a barrier to innumerable vices! what a rapid progression in every good cause, till temperance, and intelligence, and virtue, and religion, would go to and fro, and up and down in the earth—diffusing unnumbered blessings around—till every solitary place would

be made glad for them, and till every desert would rejoice and blossom as the rose! Is it not 'a consumation devoutly to be wished' and for which every effort should be most assuredly and continually made?

And is it not evident—does not the sacred volume declare, 'Thou shalt in any wise reprove thy brother, and not suffer sin upon him'—not allow it to rest upon him, nor to fester thy own conscience, but endeavor to remove it? And wilt thou say, 'Am I my brother's keeper?' Who is thy keeper, and what has he enjoined upon thee? Love thy neighbor as thyself—make his cause, his welfare, his happiness, thy own! Deny thyself for his sake, take up every cross for his good, remove every stumbling block out of his way, and make straight paths for your feet! And so become all things to all men—in the true light of reason, conscience and revelation—that you may by all means be instrumental of good to some! and be able to say, with the great apostle of the gentiles—in all things, at all times: and in all places—'And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.'

And so shall grace, mercy, and peace be with you, from God our Father, through our Lord Jesus Christ, to whom with the Holy Spirit of all truth shall be glory for ever and ever.—Amen.



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